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~~THE~~ THE
Christian Schoolmaster:
OR, AN
A B S T R A C T
OF
SCRIPTURE HISTORY.

IN TWO PARTS.

WITH AN
A P P E N D I X.

Containing

A Short Account of the *Lives, Actions,*
Travels, and Persecutions of the *Holy Evange-*
lists and Apostles; Extracted from the *Writings*
of the *Primitive Fathers*, and the most approv'd
Ecclesiastical Historians.

The *Whole* digested into *Proper Lessons*, by Way
of *Question and Answer*, for the Religious Edu-
cation of *Youth* in *Schools.* *R*

By D. BELLAMY, *g*
Formerly of St. John's College in Oxford.

Search the Scriptures. JOHN V. 39.

L O N D O N :

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TO THE
 A U T H O R
 OF THE
 Christian Schoolmaster.

THE *Mind*, a *Blank*, when *Life* begins to flow;
 But, without *Knowledge*, *capable* to *know*,
 The *GOD* of *Nature* trusts to *human Pains*,
 Which *prunes*, *engrafts*, *indulges*, or *restrains*.
 And, as at first he forms his *Infant Plan*,
 The *Boy* proceeds, and *thinks* himself to *Man*.

As *Objects* rise, the *Master-Maxim* springs,
 And prints a *lasting Character* on *Things* ;
 In her *own Dress* presents them to the *Soul* ;
 And gives a *Bent*, we *wish* not to *controul*.
 That *pristine Turn*, that *System*, we shall find
 The *Stamp*, the *Spring*, the *Measure* of the *Mind*.

Then 'tis not all, with *Notions* to be fraught,
 By *Fancy* coin'd, or by the *Senses* caught.
Reason, like *Virtue*, comes but with her *Shade*;
 So *like* in *Form*, that *Thousands* are betray'd :
 Yet such their *Paths*, the *Shade* if we *pursue*,
 We *lose* the *Substance* daily from our *View*.

These Truths to *weigh*, and *practise* what they tell,
 How *nice* the *Task* ! how *few* perform it *well* !
 Not the *fond Mother* with her *Ghosts* and *Sprights*,
 Nor long * *Romaunts* of *Ladies* and of *Knights*,
 Nor the *dry Schemes* which Int'rest may devise,
 Can make us *knowing* ; much less *good*, or *wise* !

Who then shall *fix* the *Bias* of our *Youth*,
 In *Act* to *Virtue*, and in *Speech* to *Truth* ?
 That *Truth*, that *Virtue*, shewn in SACRED WRIT,
 The *Guide* of *Action*, and the *Test* of *Wit*,
 Thy SHORT ESSAY, *correct*, *familiar*, *clear*,
 Shall *teach*, *exemplify*, *commend*, *endear* :
 Thy SHORT ESSAY, which sets before the *Mind*,
 The *first*, the *purest Patterns* of *Mankind* :
 Those *Patriarch GENII*, who were *wise*, *untaught* ;
Unaw'd, were *virtuous* ; *friendly*, tho' *unbought*.

To write at *Random*, and in *Gross* to praise,
 Is what I *would not*, might I *win* the *Bays*.
 Form'd on the *past*, to mend the *future Times*,
 Thy WORK demands the *Friendship* of these *Rhimes*.
 A WORK, like † *that* which FLEURY could engage,
 Which pleas'd the || *French Quintilian* of our Age,
 In *SCHOOLS* *expected*, by the *LEARN'D* *approv'd*,
 Sure *Thou* may'st *print*, and I may *praise*, *unmov'd*.

John Bancks.

* An old Word for Romances.

† The Historical Catechism, by the *Abbé de Fleury*.

|| M. Rollin, Author of The Manner of teaching and studying the *Belles Lettres*, in which Work he recommends the *Abbé de Fleury's* Catechism.

TO THE
YOUNG LADIES

Entrusted to

The Care and Conduct

OF

Mrs. MARTHA BELLAMY,

GOVERNESS of the

BOARDING-SCHOOL,

IN

Kingston upon Thames,

IN

The County of Surrey;

THIS SHORT

HISTORICAL CATECHISM

Is Humbly Dedicated, by

Their most Obedient, and

Most Devoted Servant,

D. Bellamy.



A PRAYER *before the Reading of the HOLY SCRIPTURES.*

“ **A** Lmighty GOD, and most merciful Father, who hast appointed thy Word to be a Light to our Feet, and a Lamp unto our Paths, and caused all Holy Scriptures to be written for our Learning; grant us the Assistance of thy Holy Spirit, that we may in such wise read, mark, learn, and inwardly digest them, that by Patience and Comfort of thy Holy Word, we may embrace, and ever hold fast, the blessed Hope of Everlasting Life, which thou hast given us in our Saviour *JESUS Christ*.

“ And seeing of thy tender Love to Mankind, thou hast given thy dear and only Son to be unto us both a Sacrifice for Sin, and also an Example of godly Life; give us Grace that we may always most thankfully receive this his inestimable Benefit, and also daily endeavour ourselves to follow the blessed Steps of his most holy Life, who liveth and reigneth with thee and the Holy Ghost, ever One GOD World without End. *Amen.*



AN
ABSTRACT
OF
SCRIPTURE HISTORY,
By WAY of
Question and Answer.

LESSON I.

Of the CREATION of the WORLD.



OD created the World out of Nothing, by the Word of his Power, according to the Counsel of his own free Will, and for his own Glory. In Six Days he finished the curious Fabrick, and rested the Seventh Day from all his Labours. As to the Formation of Man, he made him in his own Image, after his own Likeness, of
B the

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the Dust of the Ground, and breathed into his Nostrils the Breath of Life. Man is the Image of God, because he is endow'd with such noble Faculties as enable him to answer the chief End for which he was created, that is to say, to know the Supreme Being, and love him as his heavenly Father, and bountiful Benefactor. The Name of the first Man was *Adam*. God provided a *Help*, or *Companion* meet for him, by taking out one of his Ribs, which he made Woman, in Order to be the Object of his tenderest Affections, and, as it were, his second Self. The Name of this his new Consort was *Eve*. These our first Parents were planted by God in a terrestrial Paradise, that is to say, in a delightful Garden, where they dwelt together in a State of perfect Innocence, and uninterrupted Felicity. Of every Tree therein they might freely eat, the Tree of Knowledge of Good and Evil only excepted. The Man and his Wife were both naked, but not ashamed; for they knew no Sin. They were perfect Strangers to all the Toils and Inconveniencies of Life, and Death had then no Dominion over them. God likewise created a numerous Host of pure and incorporeal Spirits, that is to say, of holy Angels.

The

The C A T E C H I S M.

Quest. **W**H O made the World?

Answ. GOD.

Q. Of what Materials did he make it?

A. *Out of Nothing.*

Q. How did he make it?

A. *By the Word of his Power.*

Q. To what Purpose did he make it?

A. *For his own Glory.*

Q. How did he make the First Man?

A. *In his own Image, after his own Likeness, of the Dust of the Ground, and breathed into his Nostrils the Breath of Life.*

Q. For what End was Man created?

A. *To know, and love the great Author of his Being.*

Q. Of what was the first Woman made?

A. *Of one of the Man's Ribs.*

Q. For what Reason?

A. *To shew that they two were one Flesh.*

Q. What Sort of Place was the terrestrial Paradise?

A. *A beautiful Garden, where GOD Almighty planted Adam and Eve.*

Q. How did they live there?

A. *In a State of perfect Innocence, and uninterrupted Felicity.*

Q. Had Death at that Time any Dominion over them? A. No.

Q. What were the holy Angels?

A. *Pure and incorporeal Spirits.*

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LESSON II.

Of the FALL of MAN.

THERE were some of those Angels before-mentioned, who ungratefully rebelled against the Almighty; but he cast them headlong into Hell-Fire, there to remain, in unutterable Torments, the everlasting Monuments of his divine Displeasure. These are those apostate Spirits, or Angels of the Devil, who are for ever artfully contriving how to tempt Mankind, and make them sin against their Maker. Accordingly, Satan, their Head, or Ring-leader, assum'd the Shape of a Serpent; and persuaded the Woman to eat of the forbidden Fruit. She yielded to his subtle Insinuations, took of the Fruit thereof, and gave also unto her Husband with her, and he did eat. Whereupon God cursed the Serpent, and declared, that the Seed of the Woman should bruise the Serpent's Head; that is to say, a Saviour of the World should one Day come to destroy the Works of the Devil. He drove *Adam* and *Eve* out of Paradise; after which, they long liv'd in a most deplorable State and Condition. They lost the Grace and Favour of God, became Captives of Satan, and subject not only to
Death

Death, and all the Infirmities incident to human Nature ; but to Blindness of Mind, and the Lust of the Flesh. The latter is that inordinate Self-Love, which withdraws our Affections from God, our heavenly Father ; from whence proceed all those abominable Iniquities which lead to the Gates of eternal Death. Our first Parents had no Issue till after this fatal Act of their Disobedience, whereby their Children became expos'd to the very same Calamities as themselves ; and their Guilt devolved on their unhappy Posterity : insomuch that all Mankind are born in Sin, are Enemies to God, and Heirs of Hell. This Fall, or Transgression of our first Parents, is called *Original Sin*.

The CATECHISM.

Q. **W**HOM is he whom you call the Devil ?

A. *One of those Angels, or Spirits, who rebelled against God.*

Q. What was the Consequence of his Disobedience ?

A. *He was cast headlong into Hell-Fire.*

Q. How does that apostate Angel spend his Time ; and, which Way does he exert his Malice towards Mankind ?

A. *In tempting them to sin against their Maker.*

Q. What Disguise did he put on when he tempted our first Parents ?

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A. *He assumed the Shape of a Serpent, and prevailed on the Woman to eat of the forbidden Fruit.*

Q. What did *Eve* do immediately after her Compliance with his subtle Insinuations?

A. *She tempted her Husband to eat thereof likewise.*

Q. What did *God* do on his Part?

A. *He cursed the Serpent.*

Q. How did he punish *Adam* and *Eve*?

A. *He drove them out of Paradise.*

Q. What did he promise them, however, at the same Time?

A. *That the Seed of the Woman should bruise the Serpent's Head.*

Q. What do you mean by that Expression?

A. *That a Saviour of the World should one Day come to destroy the Works of the Devil.*

Q. What Condition were our first Parents in after the Fall?

A. *In a most deplorable State, with Respect both to Body and Soul.*

Q. To what Miseries and Misfortunes were they exposed in Relation to the former?

A. *All Sorts of Inconveniencies, Diseases, and Death itself.*

Q. What Evils attended them with Respect to the latter?

A. *Blindness of Mind, and the Lust of the Flesh.*

Q. What

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Q. What do you mean by the Lust of the Flesh?

A. *That inordinate Self-Love, which withdraws our Affections from God our heavenly Father; otherwise called Sin.*

Q. What is the Result of Sin?

A. *Eternal Death.*

Q. Had our first Parents any Issue before their Fall?

A. *No.*

Q. Was their Transgression entailed on their Children?

A. *Yes, and on their Childrens Children.*

Q. Is that fatal Evil still subsisting?

A. *Yes, all Mankind are born in Sin.*

Q. What is Man's Fall, or first Transgression commonly called?

A. *Original Sin.*



LESSON III.

Of the DELUGE, and the LAW of NATURE.

CAIN and Abel were the first-born Sons of Adam and Eve. Cain, being wroth to find his Brother's Sacrifice more acceptable in the Sight of God than his own, rose up against Abel, and slew him. Adam had another Son, whose Name was Seth. The Children of Seth, indeed, called upon the Name

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Name of the LORD; but in Process of Time, Man becoming prone to every evil Way, GOD Almighty repented that he had made him, and determin'd to destroy the World by an universal Deluge. *Noah*, however, a Descendant of *Seth*, found Grace in the Eyes of the LORD. Accordingly, GOD acquainted him with his Design, and commanded him to build an Ark, that is to say, a square Vessel, made with a Lid, or Cover, in the Form or Fashion of a Chest, of sufficient Bulk or Burthen for the Reception of himself and his Family, and two of each Species, both of Birds and Beasts. When they were enter'd therein, GOD caused the Windows of Heaven to be open'd, and an impetuous Torrent of Rain to descend upon the Earth for forty Days and forty Nights successively; and at the same Time, the Fountains of the Deep were broken up; inso-much that all the high Hills that were under the whole Heaven were cover'd with Water. Every living Substance was destroyed which was upon the Face of the Ground, both Man and Beast. There were only Eight Souls who remained alive, that is to say, *Noah* and his Wife, his three Sons and their Wives, besides those other Creatures which were with them in the Ark. After the Flood, the whole Earth was replenish'd with Inhabitants by the three Sons of *Noah*, *Shem*, *Ham*, and *Japhet*. Thus are we all Brethren, and Members of one Stock or Family.

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mily. Mankind, however, soon after, grew more profligate and licentious than before. Instead of paying divine Adoration to the Supreme Being, they worshipped the Sun, Moon, and Stars, and an infinite Number of other created Beings. They paid no Honour to their natural Parents: they were dissolute and abandon'd Villains; murder'd, or plunder'd their Neighbours without Remorse; were guilty of the vilest Aspersions; delighted in the most abominable Lies, and the boundless Gratification of all their sensual Appetites. In the Pursuit of which lawless Pleasures, they acted against the Light of Reason, and the Dictates of their own Conscience, which is the Law of Nature.

The CATECHISM.

Q. WHO was the first Person guilty of Murder?

A. Cain, who slew his Brother Abel.

Q. Why did he kill him?

A. Out of Rage and Resentment, because he found his Brother's Sacrifice more acceptable in the Sight of GOD than his own.

Q. Were all Mankind as dissolute and wicked as himself?

A. The greatest Part of them were most abominable Sinners.

Q. Were there none then who found Grace in the Eyes of the LORD?

A. Yes,

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A. *Yes, Noah and his Family.*

Q. *What Method did God take to punish Mankind?*

A. *He sent a Deluge upon them.*

Q. *What do you mean by a Deluge?*

A. *A mighty Torrent of Waters, which covered the Face of the whole Earth.*

Q. *What became of the whole Race of Mankind?*

A. *They were all drowned, except Noah and his Family.*

Q. *What became of the Beasts of the Field, and the Birds of the Air?*

A. *They were all drowned likewise, except two of each Species.*

Q. *What became of Noah?*

A. *By God's special Command he built him an Ark, wherein he secured his own Life, and those of his Family, with two of all other Species both of Birds and Beasts.*

Q. *What Sort of a Vessel was Noah's Ark?*

A. *A square Vessel, made with a Lid, or Cover, in the Form or Fashion of a Chest.*

Q. *Are all Mankind Brethren, and Descendants from one Stock?*

A. *Yes, because we are all the Posterity of Adam and Noah.*

Q. *What do you call the Law of Nature?*

A. *The Light of Reason, and the Dictates of our own Conscience.*

Q. *How are we thereby instructed to perform our Duty towards God?*

A. *To*

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A. *To pay divine Adoration to him, and him only.*

Q. What Obligations are we thereby laid under towards our Neighbour ?

A. *Not to do that to any other Person, which we should esteem an Injury done to ourselves.*

Q. How are we thereby taught to regulate our Conduct, with Respect to ourselves ?

A. *To be always on our Guard, and to give a Check to the Violence of our inordinate Passions and Desires.*

LESSON IV.

Of ABRAHAM, and the Rest of the PATRIARCHS.

THERE were some holy Persons, particularly the Descendants of *Shem*, who professed the true Religion, and acted in all Respects with a strict Conformity to the Law of Nature. *Abraham* was one of the most righteous, and GOD Almighty condescended to enter into a special Covenant with him. He commanded him to depart from his own Country, and his own Kindred, and promised to make him the Father of a People, as numberless as the Sands on the Sea Shore, and to put them in Possession of the Land of *Canaan* ; and, moreover, in his

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his Seed to bless all the Nations of the Earth ; which was a manifest Indication, that the Saviour of the World should, in Fulness of Time, become one of his Descendants. *Abraham* believed in, and relied on the Promises of *God*, who commanded him to be circumcised, as a Seal, or Token of his Covenant with him : And *God* said unto him, *Sarah thy Wife shall bear thee a Son, and thou shalt call his Name Isaac.* The Promise was accordingly fulfilled, and the Lad grew in Favour with *God* and Men. *God*, however, for the Tryal of *Abraham's* Faith, tempted him, and said unto him, *Take now thy Son, thy only Son Isaac, whom thou lovest, and get thee into the Land of Moriah, and offer him upon one of the Mountains there for a Burnt-Offering :* but upon his stretching forth his Arm, and taking his Knife, in order to slay his Son, the Angel of the *Lord* called unto him out of Heaven, and said, *Lay not thy Hand upon the Lad, neither do thou any thing unto him ; for now I know that thou fearest God, seeing thou hast not with-held thy Son, thine only Son from me.* *Isaac* was the Father of *Jacob*, otherwise called *Israel*, who had Twelve Children, and amongst others, *Levi*, *Judah*, *Joseph*, and *Benjamin*. These were the twelve Patriarchs, the Heads, or Rulers of the twelve Tribes of the Children of *Israel*.

The CATECHISM.

Q. WHERE was the true Religion professed, and the Law of Nature strictly observed, after the Deluge?

A. In the Family of Shem.

Q. Who was the favourite Patriarch, with whom God condescended so far as to enter into a special Covenant with him?

A. Abraham.

Q. What particular Commands did God lay upon him, and expect him to obey without Reserve?

A. To depart from his own Country, Kindred, and his Father's House.

Q. What did he promise him as the Reward of his Obedience?

A. To make of his Seed a great Nation.

Q. What additional Promise did he make him?

A. That he would put them into Possession of the Land of Canaan.

Q. Did he not make him a further Promise of still greater Importance?

A. Yes, that in his Seed he would bless all the Nations of the Earth.

Q. What did he intimate thereby?

A. That the Saviour of the World should be the Descendant of Abraham.

Q. What was the Seal or Token of God's Covenant with Abraham?

A. Circumcision.

C

Q. Who

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Q. Who was *Abraham's* Son ?

A. *Isaac.*

Q. Why was *Abraham* willing to offer up his beloved Son, as a Burnt-Offering ?

A. *In Obedience to GOD's positive Command.*

Q. Why did GOD lay such a hard Injunction upon him ?

A. *For the Tryal of his Faith.*

Q. Who was *Jacob* ?

A. *The Son of Isaac.*

Q. By what other Title was he known or distinguished ?

A. *By the Name of Israel.*

Q. How many Children had he ?

A. *Twelve.*

Q. How were they dignify'd and distinguish'd ?

A. *By the Name of Patriarchs.*

Q. Why so ?

A. *Because they were the Heads or Rulers of the Twelve Tribes of Israel.*



LESSON V.

Of the EGYPTIAN BONDAGE, and the PASSOVER.

THE Brethren of *Joseph*, out of Jealousy and Resentment, sold him to the *Ismaelites* for twenty Pieces of Silver :
After

After which, he was carry'd into *Egypt*, where he continu'd a Slave for some considerable Time. He put his whole Trust, however, and Confidence in God, who deliver'd him, and caus'd him to become a Favourite of *Pharaoh*. Notwithstanding his Advancement, he freely forgave his Brethren, and order'd them all to come down to him into *Egypt*, and to bring their Father, and their respective Families, along with them. They went thither accordingly, and died there; but their Children were fruitful, and multiplied exceedingly. A new King of *Egypt*, who knew not *Joseph*, jealous of their rising Power, set Task-Masters over them, to afflict them with their Burthens; and gave Orders to the *Hebrew* Midwives to destroy all their Male Children: But God took Compassion on his People, and sent *Moses*, a Descendant of *Levi*, and his Brother *Aaron*, to deliver them out of the Hands of their Enemies. Accordingly, they appear'd before *Pharaoh*, (for that was the general Appellation of all the *Egyptian* Kings) and, in the Name of the God of *Israel*, commanded him to let his People go. He obstinately refused several Times; but *Moses*, in Order to compel him to a Compliance with their Request, wrought several very tremendous Miracles, commonly called the *Plagues of Egypt*. The *Israelites* at last obtain'd their Freedom; but before their Departure, celebrated,

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celebrated, by divine Appointment, the Festival of the *Passover*, eating in every Family a Lamb roasted, having first struck the Blood thereof on the two Side Posts, and on the upper Door Posts of their respective Houses. It was called the *Passover*, from the LORD's passing through the Land of *Egypt*, and smiting all the First-born of the *Egyptians*, both Man and Beast. And GOD commanded them to observe that solemn Sacrifice and Festival every Year, in Commemoration of their happy Deliverance, which was a Type, or Figure of Man's Redemption from Sin, and the Slavery of Satan.

The CATECHISM.

Q. R Ehearſe the Story of *Joſeph*.

A. *His Brethren, out of Hatred and Reſentment, ſold him to the Iſhmaelites for twenty Pieces of Silver. He was a Slave for ſome conſiderable Time, in the Land of Egypt; but afterwards became the Favourite, and prime Miniſter of Pharaoh.*

Q. How did he behave himſelf towards his Brethren after his Preferment?

A. *He freely pardon'd them, and order'd all of them immediately to repair into Egypt, and bring their Father, and their reſpective Families, along with them.*

Q. Did the Children of *Iſrael* reſide long in *Egypt*?

A. *Yes, and multiply'd there exceedingly.*

Q. What

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Q. What inhuman Stratagem had the new King, who knew not *Joseph*, devised against them?

A. *He proposed that the Hebrew Midwives should destroy all their Male Children.*

Q. Who protected, and sav'd them from that impending Ruin? A. GOD.

Q. What Instrument did he make use of to accomplish their Deliverance?

A. *Of his Servant Moses.*

Q. What did *Moses* do in their Behalf?

A. *He wrought divers tremendous Miracles, in Order to prevail on Pharaoh to relent, and obey the Voice of the LORD.*

Q. What do you mean by the Term *Passover*?

A. *A Lamb that was roasted, and eaten, by divine Appointment, on the Night of their Deliverance.*

Q. What was done with the Blood of the Lamb?

A. *It was struck against the Door-Posts of their respective Houses.*

Q. What was this Deliverance of the *Israelites* from *Egyptian Bondage* a Type and Figure of?

A. *Of God's one Day delivering Mankind from the Power of Sin, and the Service of Satan.*



LESSON VI.

*Of the Israelites JOURNEY through the
WILDERNESS ; and of the WRITTEN
LAW.*

GOD Almighty, having thus deliver'd the *Israelites* out of the Hands of the *Egyptians*, conducted them into the Land of *Canaan*, according to the Promise he had made to their Forefathers. He wrought several wonderful Miracles during their Journey. He caused them to go on the dry Ground through the midst of the *Red Sea*, in Order to deliver them out of the Hands of *Pharaoh*, who was in Pursuit after them. He led them afterwards thro' a wild and barren Wilderness, where he fed them for forty Years together with Manna from Heaven, and supply'd them with Water from a Rock in *Horeb*, when they murmur'd for Want of Drink. At their first setting out they arriv'd at Mount *Sinai*, where God gave them his *Law*, on the 50th fifth Day after the *Passover*. The Mountain appear'd altogether on a Smoke, because the LORD descended upon it in Fire ; and there were Thunders and Lightnings, and the Voice of the Trumpet exceeding loud : After which, God spake all these Words, saying,

saying, " I am the LORD thy God, who
" brought thee out of the Land of *Egypt*;
" out of the House of Bondage. Thou
" shalt have no other Gods before me.
" Thou shalt not make unto thee any gra-
" ven Image, or any Likeness of any Thing
" that is in Heaven above, or that is in the
" Earth beneath, or that is in the Water
" under the Earth. Thou shalt not bow
" down thyself to them, nor serve them ;
" for I the LORD thy God am a jealous
" God, visiting the Iniquity of the Fathers
" upon the Children unto the third and
" fourth Generation of them that hate me ;
" and shewing Mercy unto Thousands of
" them that love me, and keep my Com-
" mandments. Thou shalt not take the
" Name of the LORD thy God in vain :
" for the LORD will not hold him guilt-
" less that taketh his Name in vain. Re-
" member the Sabbath Day to keep it holy.
" Six Days shalt thou labour and do all thy
" Work : But the Seventh Day is the Sab-
" bath of the LORD thy God : In it thou
" shalt not do any Work, thou, nor thy Son,
" nor thy Daughter, thy Man-Servant, nor
" thy Maid-Servant, nor thy Cattle, nor
" the Stranger that is within thy Gates.
" For in Six Days the LORD made Heaven
" and Earth, the Sea, and all that in them
" is, and rested the Seventh Day : where-
" fore the LORD blessed the Sabbath Day,
" and hallowed it. Honour thy Father and
" thy

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“ thy Mother, that thy Days may be long
“ upon the Land which the LORD thy
“ GOD giveth thee. Thou shalt not kill.
“ Thou shalt not commit Adultery. Thou
“ shalt not steal. Thou shalt not bear false
“ Witness against thy Neighbour. Thou
“ shalt not covet thy Neighbour's House ;
“ thou shalt not covet thy Neighbour's
“ Wife ; nor his Man - Servant, nor his
“ Maid-Servant, nor his Ox, nor his Ass,
“ nor any Thing that is thy Neighbour's. ”
GOD gave to *Moses* these Ten Command-
ments, written on two Tables of Stone,
wherein was contained, amongst some other
Institutions, the *Moral Law*, or *Religion*
of *Nature*. And GOD condescended so far
as to give it them at that Time in Writing,
lest they should forget their Duty ; so re-
miss and ungrateful was that perverse and
stubborn Generation !

The CATECHISM.

Q. *W* Hither did the *Israelites* go, after
their Departure from *Egypt* ?

A. *Into the Land of Canaan, under the
special Guidance and Direction of GOD
himself.*

Q. Why did GOD lead them thither ?

A. *In Order to fulfil the Promise which
he made to their Forefathers.*

Q. Which Way did they pass through the
Red Sea ?

A. *GOD*

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A. *GOD made a Path for them to go on dry Ground thro' the midst of the Waters.*

Q. What Place did they travel through after that?

A. *A wild and barren Wilderuess.*

Q. How did they subsist there?

A. *On Manna, which GOD sent them down from Heaven.*

Q. When they wanted Water, how were their Necessities supply'd?

A. *GOD caused Moses to strike a Rock in Horeb with his Rod, by Virtue of which, Water came out of it, and the People drank their Fill.*

Q. When did GOD give them his written Law?

A. *The fifth Day after their Departure from Egypt.*

Q. Where did he give it them?

A. *Upon Mount Sinai.*

Q. How did the LORD descend upon it?

A. *In Fire.*

Q. What did the People hear and see besides?

A. *Thunders, and Lightnings, and a thick Cloud upon the Mount.*

Q. How many Commandments are there?

A. *Ten.*

Q. Which be they?

A. *The same which GOD spake in the Twentieth Chapter of Exodus, saying, I am the LORD thy GOD, who brought thee out of*

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of the Land of Egypt, out of the House of
Bondage.*

Q. Which is the first Commandment?

A. *Thou shalt have no other Gods before
me.*

Q. Which is the second?

A. *Thou shalt not make to thyself any
graven Image, &c.*

Q. Which is the third?

A. *Thou shalt not take the Name of the
LORD thy GOD in vain, &c.* [Here let the
Child or Children be examin'd to each
Commandment, and repeat them correctly
by Heart, as they are before set down at
length.]

Q. Were these Ten Commandments all
written?

A. *Yes, upon two Tables of Stone.*

Q. What did they principally contain?

A. *The Moral Law, or Religion of Na-
ture.*

LESSON VII.

*Of the COVENANT enter'd into between
GOD and the Israelites.*

GOD caused the two Tables of the Law
to be deposited in the *Ark* of the Co-
venant, which was a Chest made of pre-
cious Wood, and plated with Gold. That
Ark was kept in a Tabernacle, that is to
say,

say, a Tent, made of the richest Silks; and before it was erected an Altar for the Sacrifices of all such Sheep and Oxen as were from Time to Time burnt upon it. That was the Ceremony then observed in their divine Worship. *Aaron* and his Sons were consecrated Priests for the offering up of their Oblations; and all the Rest of the Tribe of *Levi* were devoted to the Service of the *Tabernacle*. The *Ark* and *Tabernacle* were the Tokens of that *Covenant* which God enter'd into with the *Israelites*. And that *Covenant*, which was also called the *Testament*, was the very same that was made with *Abraham*. For he therein confirmed, in their Favour, all the Promises which he had made to their Forefathers. He therein covenanted and agreed, to own and acknowledge them as his peculiar People; to settle and establish them in the Land of *Canaan*, and to shower down his choicest Blessings in Abundance upon them: And that promised Land was a Type, or Figure of Heaven, and the everlasting Habitations of the Righteous. The People, on their Parts, solemnly promised to acknowledge no other God but the LORD; to love him with all their Hearts; and to obey all his Commandments, under the Penalty of being for ever excluded out of that Land of Promise, and incurring the severest Marks of his Displeasure. That *Covenant* was confirmed by the Blood of Victims; and

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and GOD Almighty was perfectly just and punctual in the Performance of his Part. He made the Current of the River *Jordan* flow back to its Source or Fountain-Head; he stopt the Course of the Sun and Moon; and wrought divers other extraordinary Miracles; in Order to put the *Israelites* into Possession of the Land of *Canaan*; which they afterwards divided into twelve Parts; one for each of the twelve Tribes: But they broke through every Article or Condition on their Parts. They murmur'd, and rebell'd above ten Times during their Progress through the Wilderness; and no sooner were they in Possession of the promised Land, but they enter'd into a strict Alliance with the old Inhabitants, whom GOD had commanded them to extirpate, and paid divine Adoration to their Idols.

The CATECHISM.

Q. HOW were the Sacrifices perform'd under the Old Law?

A. *They first slew their Victims, and then burnt all (except what was eaten) upon their Altars.*

Q. Where was the Altar always erected?

A. *Before the Tabernacle.*

Q. What was deposited in the Tabernacle?

A. *The Ark of the Covenant.*

Q. What Sort of a Thing was that Ark?

A. *A*

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A. *A Chest made of precious Wood, and plated with Gold.*

Q. What was deposited therein?

A. *The two Tables of the Law.*

Q. Who were the High Priests?

A. *Aaron and his Sons.*

Q. Who were the Levites?

A. *All the Rest of the Tribe who were devoted to the Service of the Tabernacle.*

Q. What was the Covenant which God made with the Israelites?

A. *The same which he made with Abraham.*

Q. What did God promise to perform on his Part?

A. *To own and acknowledge them as his peculiar People; to settle and establish them in the Land of Canaan, and shower down his choicest Blessings in Abundance on them.*

Q. Of what was that Land of Promise a Type or Figure?

A. *Of the heavenly Canaan.*

Q. What did the People promise to perform on their Parts?

A. *To love God with all their Hearts, and to obey all his Commandments.*

Q. Under what Penalty?

A. *That of being excluded out of the promised Land, and incurring God's sore Displeasure.*

Q. Was the Covenant punctually performed?

D

A. Yes,

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A. Yes, on God's Part.

Q. What Miracles did he work, in Order to put his People into Possession of that Land ?

A. He dried up the River Jordan, and made the Sun and Moon stand still.

Q. How was the Covenant executed on the Part and Behalf of the People ?

A. But very indifferently.

Q. How often did they murmur and rebel, during their Journey through the Wilderness. A. Above ten Times.

Q. How did they behave themselves after they were put into Possession of the Land ?

A. They frequently forgot the True God, and paid divine Adoration to Idols.



LESSON VIII.

Of Idolatry.

THE *Israelites* were the only People who knew the True God, and worshipped him in Spirit and in Truth : All the other Nations of the Earth were perfect Strangers to him, and blind Adorers of false Deities. They were anxious about nothing but the Gratification of their sensual Appetites ; they neither thought of their precious and immortal Souls, nor of that infinite, omnipotent Being by whom all Things were created,

created. They had Gods without Number, of their own making, whom they dignify'd and distinguish'd by several Names or Titles, according to the respective Countries where they were erected; and told ten thousand romantic Tales of their miraculous Operations. Some were represented in the Form or Shape of Men; and others, whom they called Goddesses, in the Resemblance of Women. Moreover, they made themselves Idols of Wood, Stone, Silver, and Gold; and worshipped the Works of their own Hands: They consecrated Temples to their Service, and offer'd up burnt Sacrifices on their Altars. Thus the *Greeks* and *Romans* paid divine Adoration to *Jupiter*, whom they look'd upon as their supreme Deity, and to *Juno* his Royal Consort, *Mars*, *Venus*, *Bacchus*, and a numberless Train of other imaginary Gods. Thus also the *Egyptians* worshipped the Goddess *Isis*, under the Form of a Woman with a Cow's Head, and a thousand other Monsters of their own Invention. This was a Delusion and Stratagem of the Devil, to cause himself to be ador'd under those borrow'd Titles, and to countenance his Disciples in the Commission of the most flagrant Enormities, under the specious Shew and Colour of Religion. Their most solemn Festivals were nothing but Scenes of Debauchery, Riot, and Excess. These Idolaters were called *Gentiles*, or *Pagans*.

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The *Israelites* themselves were too often seduced and led astray by their vicious Examples. Whenever they abandon'd the True God, and put their Trust and Confidence in Idols, the LORD of Hosts deliver'd them into the Hands of their Enemies, who made them Slaves: but whenever they repented of their evil Ways, and returned to him, he raised up some illustrious Personages to deliver them out of their Captivity.

The CATECHISM.

Q. WERE the *Israelites* the only People who knew the True God?

A. Yes; all other Nations were perfect Strangers to him.

Q. Whom then did all the other Nations of the Earth worship?

A. Idols, or false Gods of their own Invention.

Q. In what Form or Fashion were those Idols made?

A. In various Shapes, some like Men, others in the Resemblance of Women, whom they called Goddesses; some in the Form of Beasts; and others like hideous Monsters.

Q. What Honours did they pay to them?

A. Divine Honours; they pray'd to them, and offer'd up Sacrifices on their Altars.

Q. From

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Q. From whence proceeded such gross Blindness and Superstition?

A. *From their Forgetfulness of the God who made them.*

Q. After what Manner did they forget him?

A. *They indulged themselves in all Kinds of Licentiousness and Excess.*

Q. Who led them into this fatal Error?

A. *The Devil; who caused himself to be worshipped under the Name of those imaginary Gods.*

Q. What was the Result of their shameful Idolatry?

A. *The open Commission of the most abominable Vices.*

Q. By what other Names were these Idolaters distinguish'd?

A. *By those of Gentiles or Pagans.*



LESSON IX.

Of DAVID and the MESSIAH.

THE Children of *Israel*, after their Entrance into the Land of *Canaan*, were governed for some considerable Time, by a select Number of Judges; but afterwards by Kings; the first of whom was *Saul*, and the second *David*: He was of the Tribe of *Judah*, from which, according to

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the Prophecy of *Jacob*, the Saviour of the World was afterwards to spring. *David*, by God's special Appointment, was anointed with holy Oyl, and all other Kings after him were consecrated in the same solemn Manner; from which Custom they were called *Christoi*, that is to say, anointed. *David* for a long Time was persecuted by *Saul*, and was engaged in several bloody Battles with the Infidels, or Unbelievers. God, in short, raised him above all his Enemies, and loaded him with Honour and Riches: His Metropolitan City was *Jerusalem*, where he erected a stately Palace on Mount *Sion*; and order'd the *Ark* of the Covenant to be lodged therein. He proposed to build a Temple likewise; but God informed him, that that Honour was reserved for his Son; that his Posterity should reign for ever over the People of God, and that from him should descend the Saviour who was promised from the Beginning of the World, and should reign, not only over the House of *Israel*, but over all the Nations of the Earth: That such Saviour should be the Son of God, and at the same Time the Son of *David*: That he should be despised, and persecuted by Men; but that afterwards he should reclaim all Nations, and bring them to the Knowledge and Worship of the True God. The *Israelites* from thenceforth called the Saviour whom they expected the *King*, the
Son

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Son of David; and sometimes the Messiah, or the Christ.

The CATECHISM.

Q. BY whom were the *Israelites* govern'd after their Entrance into the Land of Promise?

A. First by Judges, and afterwards by Kings.

Q. Who was their first King?

A. Saul.

Q. Who was their second?

A. David.

Q. Of what Tribe was he?

A. Of the Tribe of Judah.

Q. What particular Ceremony was observed at his Coronation?

A. He was anointed, by God's special Appointment, with holy Oyl; which was afterwards the stated Form of Consecration.

Q. Which was his most usual Place of Residence?

A. His Palace on Mount Sion, in the City of Jerusalem.

Q. Where did he cause the Ark of the Covenant to be carry'd?

A. Into his own Palace.

Q. What did God promise him in the first Place?

A. That his Posterity should reign forever over the People of God.

Q. What

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Q. What further Promise did he make him?

A. *That the Saviour of the World should be lineally descended from him.*

Q. What Names or Titles did the *Israelites* afterwards give to that Saviour?

A. *The King, the Son of David, and sometimes the Messiah, or the Christ.*



LESSON X.

Of the Schism of Samaria.

Solomon, who succeeded his Father *David*, was a Type or Figure of the *Messiah* in his Glory; as *David* had been before of the *Messiah* in his Tryals and Afflictions. *Solomon*, during his whole Reign, lived in perfect Peace and Tranquility, was blessed with endless Riches, and possess'd of all the Enjoyments this Life could afford him; but what was still his greater Felicity, God endued him with true Wisdom and Understanding for the Direction of his Conduct. He caused a Temple to be erected at *Jerusalem* according to his Father's Plan. The *Ark of the Covenant* was deposited therein, and there they offer'd up all their Sacrifices. There was no other Temple but this; and the Law peremptorily directed, that there should be no other Altar, to intimate,

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time, that there was but one God, and one true Religion. At length *Solomon* impaired his Understanding, by an over eager Pursuit after sensual Enjoyments; and his strange Wives and Concubines, whom he too passionately admir'd, hurry'd him into the impious Act of adoring Idols. As a just Punishment due to his Demerits, his Kingdom, after his Decease, was rent in Pieces. The two Tribes only of *Judah* and *Benjamin* proved stedfast and loyal to his Son *Rehoboam*; the other ten revolted, and acknowledg'd *Jeroboam* as their King, who was of the Tribe of *Ephraim*. That Prince, in Order to foment still greater Divisions between his Subjects and those of the King of *Judah*, and to prevent them from going to *Jerusalem*, established a new Religion amongst them, and erected golden Calves; which, by his exprefs Commands, were worshipp'd thro' out all his Dominions. Thus there was a Schism created, that is to say, a Division which rent the Church of God in Pieces. The true Church still continued at *Jerusalem*, but the false one was first established at *Sichem*, and afterwards at *Samaria*, which was the Metrópolitan of the Kingdom of *Israel*, or *Ephraim*.

The

The CATECHISM.

Q. **W**HO was *David's* Successor?

A. His Son *Solomon.*

Q. How did he reign?

A. In *Peace and Tranquillity*, and in full Possession of all the Enjoyments this Life could afford him.

Q. What more valuable Blessing was further bestowed upon him?

A. That of true *Wisdom and Understanding.*

Q. What stately Edifice did he erect?

A. The Temple of *Jerusalem.*

Q. Was there no other Temple where **GOD** was worshipped?

A. No, there was but one Temple, and one Altar.

Q. Why so?

A. To intimate, that there was but one **GOD**, and one Religion.

Q. Was *Solomon* wise and prudent to the last?

A. No; his too passionate Fondness for strange Women quite perverted his Judgment.

Q. What happen'd after his Death?

A. His Kingdom was rent in Pieces.

Q. What Part of it prov'd stedfast and loyal to *Solomon's* Son?

A. Only the two Tribes of *Judah and Benjamin.*

Q. Who

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Q. Who was King of the other Ten?

A. *Jeroboam.*

Q. What did he do to corroborate his Kingdom?

A. *He created a Schism.*

Q. What do you mean by the Term Schism?

A. *A Division in the Church.*

Q. Where was the true Church continued?

A. *At Jerusalem.*

Q. Which was the Metropolitan of the Kingdom of *Israel*, and the false Church?

A. *That of Samaria.*



LESSON XI.

Of the PROPHETS.

THE greatest Part of the Kings of *Israel* were abominably wicked, and addicted to Idolatry. There were a considerable Number of the Kings of *Judah* likewise, who followed their evil Example; whereupon God sent several of his Prophets both to the one and the other, in Order to reclaim them, and bring them back again to his Service. All such were called Prophets, as God had inspir'd with his holy Spirit, and to whom he had revealed the secret Purposes of his divine Will; and that ever blessed

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bleſſed *Spirit*, which ſpake by the Prophets, was the HOLY GHOST, the LORD and Giver of Life. Thus *Moses*, *Samuel*, *David*, and *Solomon*, were Prophets: But that Name was more peculiarly adapted to ſuch as led an auſtere and ſolitary Life, as was the conſtant Practice of Multitudes, during the Diviſion of the two Kingdoms. Of this ſacred Number *Elijah* was the moſt remarkable, who prevented the Rain from deſcending upon the Earth for three Years and a half ſucceſſively; and wrought many other ſurpriſing Miracles; who at laſt was ſnatcht up into Heaven in a fiery Chariot, and is ſtill living. There were other Prophets whoſe ſacred Writings have been tranſmitted to us, ſuch as *Iſaiah* and *Jeremiah*, who foretold, that both *Samaria* and *Jeruſalem* ſhould be deſtroyed; but that the latter ſhould be rebuilt, and re-eſtabliſhed. To theſe Predictions they added many more concerning the *Meffiah*, which pointed out the particular Circumſtances of his Birth, Life, Sufferings, Death, Reſurrection, and coming in Glory to judge the World at the laſt Day. They declared, that God would enter into a new, and more compleat Covenant with his People than the old one, and that he would bring back all the Nations of the Earth to his Service once more, and cauſe them to renounce their Idols.

The CATECHISM.

Q. WHO were the Prophets ?

A. *Holy Men, inspir'd by the Spirit of God.*

Q. Who was that Spirit ?

A. *The HOLY GHOST, the LORD and Giver of Life.*

Q. Why were they called Prophets ?

A. *Because they foretold future Events.*

Q. When were they most numerous ?

A. *After the Division of the two Kingdoms.*

Q. Who was the most celebrated Prophet at that Time ?

A. *Elijah.*

Q. Did he die ?

A. *No.*

Q. What then became of him ?

A. *He was snatched up alive into Heaven.*

Q. Who were the Prophets whose sacred Writings have been transmitted to us ?

A. *Isaiah, Jeremiah, and divers others.*

Q. What did they foretel ?

A. *The Destruction both of Samaria and Jerusalem ; but that the latter should be re-established.*

Q. Did they mention any Thing with Respect to the Messiah ?

E

A. *Yes,*

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A. *Yes, they foretold every Circumstance of his Life, Death, Resurrection, and Ascension.*

Q. *Did they take Notice of a new Covenant?*

A. *Yes; and that it should be more perfect and compleat than the old one.*

Q. *What did they say with Respect to the calling in of the Gentiles?*

A. *That all Nations should abandon their Idols, and pay divine Adoration to the True God.*



LESSON XII.

Of the Babylonish Captivity.

THE Kings of *Israel* and *Judah* regarded not either the Reprimands, or Exhortations of the Prophets; but persecuted, and destroy'd most of them after a very barbarous and inhuman Manner: God, however, suffer'd them with Patience to go on in their Iniquities, and waited a long Time for their sincere Repentance; but at last put his Threatnings in Execution. The Kingdom of *Samaria* was destroy'd accordingly, and the ten Tribes were dispersed, and obliged to fly for Refuge into remote Countries, from whence they never returned. *Nebuchadnezzar*, King of *Babylon*,

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Jon afterwards destroy'd *Jerusalem*, set the Temple on Fire, and led the People into Captivity. *Babylon* was at that Time the most flourishing City in the Universe, but over-run with Idolatry, Superstition, and all Manner of Immorality and Prophaneness. The *Jews*, however, notwithstanding this general Depravity, persevered in the Practice of their Religion, and strictly adhered to the Laws of *Moses*. Moreover, at that Time there were some Men amongst them remarkable for their Sanctity, and in particular the Prophet *Daniel*, who, though a Courtier and a prime Minister, led a blameless and holy Life; and GOD Almighty was graciously pleased to reveal the most important Secrets to him. *Sdrach*, *Mesbach*, and *Abednego*, who had been brought up with him, and were his constant Companions, refused, with undaunted Courage and Resolution, to worship a large golden Image which *Nebuchadnezzar* had set up, and were order'd thereupon to be cast into a fiery Furnace; but the LORD preserved them, insomuch that the raging Flames had no Manner of Influence over them. Then *Nebuchadnezzar* gave Glory to GOD, who thus began to make his Power known amongst the *Gentiles*.

The CATECHISM.

Q. DID GOD punish the Sins of the *Israelites* immediately?

A. No, *he waited with Patience a considerable Time for their Repentance.*

Q. What became of the Kingdom of *Samaria*?

A. *It was destroyed, and the ten Tribes were obliged to fly for Refuge into distant Countries.*

Q. Who destroyed *Jerusalem*?

A. *Nebuchadnezzar, King of Babylon.*

Q. How did he behave towards the *Jews*?

A. *He made them all Slaves.*

Q. What became of the true Religion?

A. *The Jews still preserved the Practice of it during their Captivity.*

Q. What was the established Religion of *Babylon*?

A. *Idolatry and Superstition.*

Q. Who was *Daniel*?

A. *A great Saint, and a great Prophet.*

Q. Who were his favourite Companions?

A. *Shadrach, Meshach, and Abednego.*

Q. Wherein did they distinguish themselves?

A. *In their Refusal, with undaunted Courage and Resolution, to worship the Image which Nebuchadnezzar had set up.*

Q. What

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Q. What was the Consequence of their Disobedience?

A. *He caused them to be cast into a fiery Furnace.*

Q. Were they not instantly destroy'd?

A. No, GOD by a Miracle preserved them, insomuch that the raging Flames had no Manner of Influence over them.



LESSON XIII.

Of the State of the Jews after their Captivity.

B *Abylon* was taken by *Cyrus*, King of *Persia*, who set the *Jews* at Liberty, and gave them free Leave not only to return to their native Country, but to rebuild the Temple, and City of *Jerusalem*. *Alexander the Great* soon after rose up against them, and made the greatest Part of the World subservient to the *Grecian* Monarchy. Though the *Jews* were interspers'd amongst the *Gentiles*, yet they strictly preserved the Practice of their own Religion, and sunk no more into Idol Worship after their Captivity. The Knowledge of the True GOD began by Degrees to be establish'd amongst the Heathen Nations. However, there were still some Kings, who persecuted the *Jews*, in Order to make them

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renounce their Holy Law, and adhere to Idols. The celebrated *Antiochus*, King of *Syria*, took *Jerusalem*, prophaned the Temple, and put a Stop to all their Sacrifices and Oblations. At that Time there were several brave Men amongst the *Jews*, who suffer'd the most exquisite Torments, and Death itself, with undaunted Courage and Resolution: However, *Judas Maccabeus* and his Brethren took up Arms in Defence of their Law and Liberties, and by God's special Assistance, deliver'd his People from their State of Bondage. The Government continued a while in the Family of the *Maccabees*, and some of them were Kings. However, in Process of Time, they were destroy'd by the *Romans*, who made themselves Masters of the Universe: All which several Revolutions were foretold by the Prophets.

The CATECHISM.

Q. WHO deliver'd the *Jews* from the *Babylonish Captivity*?

A. *Cyrus King of Persia.*

Q. Why were the *Jews* interspersed amongst the *Gentiles*?

A. That the True God might be known amongst the *Pagan Nations*.

Q. Did the *Jews* sink any more into Idolatry after their Captivity?

A. No, never after.

Q. Who

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Q. Who was the first that persecuted them for their Religion?

A. Antiochus, *King of Syria, a Native of Greece.*

Q. Who was the first *Grecian* Monarch?

A. Alexander *the Great.*

Q. Who were the Men that bravely oppos'd *Antiochus*?

A. Judas Maccabeus, *and his Brethren.*

Q. What extraordinary Exploits did they perform?

A. *They took up Arms, and, by GOD's Assistance, set his People at Liberty.*

Q. Who were Rulers over the *Jews* after that Deliverance?

A. *The Family of the Maccabees for some considerable Time.*

Q. Who destroy'd them at last?

A. *The Romans.*



LESSON XIV.

Of the Spiritual and Carnal Jews.

Herod, one of the most abandon'd Wretches that ever lived, through the Favour and Protection of the *Roman* Emperors, usurped the Kingdom of *Judea*. About his Time the *Jews* were apprehensive that *Christ* was to make his personal Appearance, according to the Prediction of
all

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all the Prophets. However, there were carnal, as well as spiritual *Jews* amongst them; the former thought of nothing but sensual Enjoyments. Their sole View in the Service of God, was to procure temporal Blessings, Corn, Wine, and Oyl in Abundance; large Herds of Cattle; numerous Flocks of Sheep; and immense Stores of Silver and Gold; and to live in Luxury and Ease with their Wives and Children. Their Fear of God proceeded from no other Principle than their secret Dread of Poverty, Diseases, and Death. On the other Hand, the spiritual *Jews* and *Israelites* indeed, served God out of a Principle of Love: They honour'd and rever'd him, on Account of his Omnipotence, Omniscience, and all his other Divine Perfections. They look'd upon themselves only as Sojourners here below, and lived in Expectation of a future State of Bliss. Both the one and the other waited with Impatience for the coming of the *Messiah*, though their Notion of the Manner in which he should appear, was widely different. The carnal *Jews* construed all that the *Prophets* had spoken of him by Way of Allegory, in a literal Sense: So that they imagined, he would reign triumphant upon Earth; that he would be a more illustrious Hero than *David*, and a richer Monarch than *Solomon*; and that under his Government, the *Jews* should live
in

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in Pomp and Splendour, in Plenty and Ease, and be Lords of the whole Universe. The spiritual *Jews* were conscious of other Treasures far superior to any temporal Enjoyments, so that they had no Dependence on being happy till after the Resurrection ; and what they principally expected from the *Messiah*, was that Aid and Assistance which is requisite for our knowing the Supreme Being, and loving him as our most gracious Benefactor.

The CATECHISM.

Q. **W**HO was King of the *Jews* under the *Roman* Emperors ?

A. *Herod.*

Q. When was the Fulness of Time come for the Appearance of the *Messiah* ?

A. *Under Herod's Reign.*

Q. Who were the carnal *Jews* ?

A. *They who served God only with a View to their temporal Interest.*

Q. What Ideas did they entertain of *Christ* and his Kingdom ?

A. *They imagined, that he would reign in Triumph upon Earth, and that he would bring all other Nations under Subjection to the Jews ; that they should revel in Delights, and be loaded with Honour and Riches.*

Q. Who were the spiritual *Jews* ?

A. *Such*

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A. Such of them as served God out of a sincere Love and Affection.

Q. On what was their Dependance grounded?

A. On a future State of everlasting Felicity after the Resurrection.

Q. What did they expect from the Messiah?

A. That Aid and Assistance only, which was requisite for our Knowledge of God, and Affection for him as our heavenly Father.

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THE
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Containing, An
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OF
SCRIPTURE-HISTORY,
By Way of
Question and Answer.

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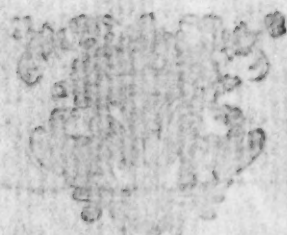
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A N
A B S T R A C T
O F
S C R I P T U R E - H I S T O R Y ,
By WAY of
Question *and* Answer.

L E S S O N I.

*Of the Nativity of our Lord and Saviour
J E S U S Christ.*



T hat Time when *Herod* reigned in *Judea*, and *Cæsar Augustus* was Emperor of *Rome*, there dwelt at *Nazareth*, an inconsiderable City of *Galilee* in the *Holy Land*, a Virgin, whose Name was *Mary*, the Ornament of her Sex, and the shining Example of unaffected Piety and Sanctity of Manners; one,
F 2 who

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who notwithstanding she was espoused to *Joseph*, a just and upright Man of her own Family, that is to say, of the Tribe of *Judah*, and the House of *David*, had no Knowledge of him, till a long Time after the Solemnization of their Nuptials. GOD Almighty sent his Angel *Gabriel* down from Heaven to visit her, and reveal the secret Purpose of his Divine Will ; who at his first Approach address'd himself thus unto her ; *Hail thou that art highly favour'd ! the LORD is with thee ; blessed art thou among Women.* Mary, when she saw him, was troubled at his Saying, and cast in her Mind the Manner of his Salutation : Whereupon, *Gabriel* further said unto her, *Fear not, Mary, for thou hast found Favour with GOD. And behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name JESUS.* Then Mary replied, *How shall this be, seeing I know not a Man ?* But when *Gabriel* told her, that the Holy Ghost should come upon her, and the Power of the Highest should overshadow her ; with innate Modesty, and a chearful Submission to the Divine Goodness, she bowed her Head, saying, *Behold the Handmaid of the LORD, be it unto me according to thy Word.* At that Time the Son of GOD, the Word, which in the Beginning was with GOD, and was GOD, coequal with his Father, became incarnate ; that is to say, assumed the human Nature, and was like un-

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to Man, Sin only excepted. *Joseph* and *Mary* were obliged to go to *Bethlehem*, a City of *Judea*, and to take up their Lodgings in a Stable, there being no Room for them in the Inn where they purposed to refresh themselves, and there the Child was born: At the Close of the eighth Day he was circumcised, and, pursuant to *Gabriel's* Direction, named *JESUS*, that is to say, the *Saviour*. Not long afterwards there came several *Magi*, or wise Men, from the *East*, to *Jerusalem*, plentifully provided with rich Presents of Gold, Myrrh, and Frankincense, saying, Where is he that is born King of the *Jews*? for we have seen his Star, and are come to worship him. When *Herod* the King heard thereof, he was troubled, and all *Jerusalem* with him: Whereupon he sent forth, and slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two Years old and under: But *Joseph* fled with the Child *Jesus* and his Mother *Mary* by Night into *Egypt*, and continued there till the Death of *Herod*. Afterwards they returned to *Nazareth*, where *JESUS* lived in a State of Obscurity, till he was about thirty Years of Age, and was subject to his Mother *Mary* and *Joseph* his reputed Father, who followed the Trade or Profession of a Carpenter.

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The CATECHISM.

Q. **W**HO was the Mother of our Lord and Saviour *JESUS Christ?*

A. *The Blessed Virgin Mary.*

Q. Of what Tribe was she?

A. *Of the Tribe of Judah.*

Q. Of what Family?

A. *Of the House of David.*

Q. Who was her Husband?

A. *Joseph, a just and upright Man, of the same Family.*

Q. Was she a spotless Virgin notwithstanding?

A. *Yes, for she knew him not till a long Time after the Solemnization of their Nuptials.*

Q. By whom was she inform'd that she should be the Mother of *JESUS*?

A. *By the Angel Gabriel, whom God sent unto her from Heaven on that special Errand.*

Q. How did she receive it?

A. *She was troubled at it, and said, how could that be, since she knew not a Man?*

Q. What Answer did *Gabriel* make her?

A. *That the Holy Ghost should come upon her, and the Power of the Highest should overshadow her.*

Q. Did she shew a ready Submission to the Divine Will?

A. *Yes.*

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A. *Yes. Behold, said she, the Handmaid of the LORD, be it unto me according to thy Word.*

Q. What was the immediate Consequence thereof?

A. *The Word became incarnate.*

Q. What do you mean by the *Word*?

A. *The Son of God.*

Q. What do you mean by his becoming incarnate?

A. *That he assum'd the human Nature, and was like unto Man, Sin only excepted.*

Q. Where was our LORD born?

A. *At Bethlehem, in a Stable.*

Q. What is the Signification of the Name JESUS?

A. *The Saviour.*

Q. Who were the first Gentiles that paid him Divine Adoration?

A. *The Magi, or wise Men, who came from the East for that very Purpose.*

Q. By what Means did they find him?

A. *By the Direction of a Star.*

Q. What rich Presents did they make him when they found him?

A. *Presents of Gold, Myrrh, and Frankincense.*

Q. How did Herod demean himself thereupon?

A. *He was exceeding wroth, and slew all the Children round about Bethlehem, from two Years old and under.*

Q. How was the Child JESUS preserv'd?

A. Jo-

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A. *Joseph fled with him and his Mother by Night into Egypt.*

Q. How did he spend the greatest Part of his Life?

A. *In a State of Obscurity, and in perfect Subjection to his Parents.*

Q. Was *Joseph* his real Father?

A. No; but he was look'd upon as such, by all his Neighbours.

Q. What Trade or Profession did he follow?

A. *That of a Carpenter.*



LESSON II.

Of Saint JOHN the Baptist.

THirty Years after the Nativity of our LORD JESUS Christ, there arose a great Prophet, called *John*, the Son of *Zacharias* the Priest, and of *Elizabeth*, a near Relation of the blessed Virgin *Mary*. He dwelt in the Wilderness, and led a more abstemious Life than any of the antient Prophets. He preached there the Baptism of Repentance; the Kingdom of Heaven being, as he said, near at Hand. He baptized in the River *Jordan* all such as followed him, and adher'd to his Doctrine; that is to say, he plunged them into the Waters thereof for the Remission of their Sins, in like
Man-

Manner as the *Jews* of old were washed for their Purification, according to the Law; from whence he was called the *Baptist*. The *Jews* would fain have acknowledged him to be the *Messiah*; but he openly and ingenuously declar'd to them that he was not, and that he was only his *Forerunner*, that is to say, a Messenger sent before his Face, to prepare the Way before him, according to the Predictions of the antient Prophets. *JESUS* suffer'd himself to be baptized by *John*; in the River *Jordan*; by which Act of Humility and Condescension, he conferred a supernatural Virtue on that Sacred Institution. Soon after, *St. John* seeing *JESUS* coming towards him, testify'd to those about him, that he saw the Holy Ghost descending, as a Dove, upon the blessed *JESUS*, and in a holy Rapture cried out, *Behold the LAMB of GOD, that taketh away the Sins of the World!*

The CATECHISM.

Q. **W**Hose Son was *John* the Baptist?

A. *The Son of Zacharias and Elizabeth, near Relations to the blessed Virgin Mary.*

Q. Where and how did he lead his Life?

A. *In the Wilderness, after a more abstemious Manner than any of the antient Prophets.*

Q. Did

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Q. Did the Prophets of old say any Thing concerning him?

A. *Yes, they declared he should be the Forerunner of the Messiah.*

Q. What do you mean by the Term *Forerunner*?

A. *A special Messenger sent before his Face to prepare the Way before him.*

Q. What Doctrine did St. John principally preach?

A. *The Baptism of Repentance.*

Q. For what Reason?

A. *Because, as he said, the Kingdom of Heaven was near at Hand.*

Q. What Mark of his Favour did he bestow on those who followed him and became his Disciples?

A. *He baptized them.*

Q. After what Manner did he perform that Ceremony?

A. *He plunged them into the River Jordan.*

Q. What were the Benefits and Advantages which they received therefrom?

A. *The Pardon and Remission of their Sins.*

Q. Did he also baptize the LORD JESUS?

A. *Yes.*

Q. For what Reason did our blessed Saviour comply with that outward Ordinance?

A. *To confer a supernatural Virtue on the Water made Use of on that solemn Occasion.*

Q. What

Q. What did St. *John* testify concerning *Christ* after his Baptism?

A. That he saw the Holy Ghost descending from Heaven, like a Dove, upon him; and thereupon, in a holy Rapture, cried out, Behold the LAMB of GOD that taketh away the Sins of the World!

LESSON III.

Of the Vocation, or Call of the APOSTLES.

AFTER JESUS was baptized, he was led up of the Spirit into the Wilderness, where he fasted forty Days and forty Nights, and there suffered himself to be exposed to the various Temptations of the Devil. He return'd to *Galilee*, and dwelt for some Time near the Lake of *Gennesareth*. There he called four Fishermen unto him, that is to say, *Andrew* and *Simon* his Brother, and *James* and *John*, the Sons of *Zebedee*, and order'd them to follow him. Afterwards he called several others, particularly *Matthew*, a Publican, and a Collector of the Customs. As soon as they heard his Voice, they left all, without the least Reluctance, and followed him. His Disciples soon grew numerous; and Multitudes were ambitious of attending to, and embracing his Doctrine. He selected *Twelve* from amongst the Number
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of his Disciples, whom he called his *Apostles*, or Messengers ; because he gave them Commission to travel into distant Countries, and propagate his Gospel. The Names of the Twelve Apostles were these ; first, *Simon*, who is called *Peter*, and *Andrew* his Brother ; *James* the Son of *Zebedee*, and *John* his Brother ; *Philip* and *Bartholomew*, *Thomas* and *Matthew* the Publican, *James* the Son of *Alpheus*, and *Lebbeus*, whose Sirname was *Thaddeus* ; *Simon* the *Canaanite*, and *Judas Iscariot*, who betrayed him.

The CATECHISM.

Q. TO what Place was *JESUS* led up of the Spirit, after he was baptized ?

A. *Into the Wilderness.*

Q. How did he spend his Time there ?

A. *He fasted forty Days and forty Nights.*

Q. What Trials did he undergo in that solitary Place ?

A. *The repeated Temptations of the Devil.*

Q. What was his Method of calling his Disciples ?

A. *He bid them follow him, and they instantly left all, and follow'd him accordingly.*

Q. What do you mean by the Term *Disciples* ?

A. *Persons who attend their Master, and embrace his Doctrine.*

Q. What

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Q. What do you mean by that other Term of his *Apostles*?

A. *Ambassadors, or Persons commissioned to travel into distant Countries for the Propagation of his Gospel.*

Q. What Number of them did JESUS set apart for that particular Purpose?

A. *Twelve.*

Q. Rehearse their Names.

A. Simon, *who was also called Peter, and Andrew his Brother*; James *the Son of Zebedee, and John his Brother*; Philip and Bartholomew, Thomas and Matthew *the Publican*, James *the Son of Alphaeus*, and Lebbeus *whose Surname was Thaddeus*; Simon *the Canaanite*, and Judas Iscariot, *who betray'd him.*



LESSON IV.

Of the Ministry, or Preaching of JESUS Christ.

JESUS went through all the Cities and Villages round about *Jerusalem* preaching the Gospel of the Kingdom of Heaven; testifying, that he was the *Messiah* so long expected, and so ardently wished for by the Patriarchs, and foretold by the Prophets; that he came down from Heaven to be the

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Saviour of the whole World, and that the Time was come wherein Mankind in general should be called to the Knowledge of the True God; assuring them, that such as believed in him, and truly repented, should receive the full Remission of their Sins here, and be made Partakers of everlasting Happiness hereafter. In Order to demonstrate the Truth of what he had asserted, and to convince them that he really was the Son of God, he wrought an infinite Number of Miracles. By his Word alone all Manner of Diseases were cured: He made the Blind to see, the Deaf to hear, the Dumb to speak, and restored those who were possessed with Devils. He fed, in a very miraculous Manner, above five thousand in the Wilderness, with only five Loaves and two small Fishes; and after they had eaten and were filled, there were taken up twelve Baskets of the Fragments. He restor'd to Life the Daughter of *Jairus*; and raised *Lazarus* from the Grave, after he had been buried four Days. In this Manner, and in the constant Practice of the most shining Virtues, did the blessed JESUS employ his whole Life. He was meek and lowly, affable and courteous, and endured with Patience the Stings of Penury, and the Insolence of the Vulgar. He shewed the tenderest Affection for all such as were desirous of being converted, and was deeply concerned for all obstinate and impenitent Sinners. In all his Actions he aimed

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at nothing but the Glory of his Father, and spent whole Nights in Acts of private Devotion. He drew up for the peculiar Service of his Disciples, the following short, yet perfect Form of Prayer, commonly called,

The LORD's Prayer.

“ OUR Father who art in Heaven, hal-
“ lowed be thy Name, thy Kingdom
“ come, thy Will be done on Earth as it is
“ in Heaven : Give us this Day our daily
“ Bread ; and forgive us our Trespases, as
“ we forgive them that trespass against us ;
“ and lead us not into Temptation, but de-
“ liver us from Evil ; for thine is the King-
“ dom, and the Power, and the Glory, for
“ ever and ever, *Amen.*

The CATECHISM.

Q. HOW did JESUS principally employ his Time ?

A. *He went through all the Cities and Villages round about Jerusalem, and preached to the People.*

Q. What was the Doctrine he principally advanced ?

A. *The Gospel of the Kingdom of Heaven.*

Q. What do you mean by the Term Gospel ?

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A. *The*

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A. *The Gospel is the News or glad Tidings of our Reconciliation with GOD, thro' the Mediation of Christ the Son of GOD, first preached to Adam in Paradise, but in Fulness of Time to the whole World by Christ and his Apostles, and sufficiently confirmed by the numerous Miracles and Signs which follow'd them.*

Q. What do you mean by the Kingdom of Heaven?

A. *The Grace of GOD here, and the uninterrupted Enjoyment of him for ever hereafter.*

Q. What did JESUS say concerning himself?

A. *That he was Christ the Son of GOD.*

Q. What were the Duties he required of his Hearers?

A. *Faith in him, and sincere Repentance.*

Q. For what Purpose?

A. *That they might obtain Pardon and Remission of their Sins.*

Q. How did he demonstrate his Mission to be from GOD?

A. *By the Miracles he wrought.*

Q. What Miracles did he perform for that Purpose?

A. *He cured all Manner of Diseases by his Word alone: He made the Blind to see, the Deaf to hear, the Dumb to speak, and restored those who were possessed of Devils.*

Q. What other Testimonies did he give of his Divine Power?

A. *He*

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A. He fed above five thousand in the Wilderness, with only five Loaves and two small Fishes ; and after they had eaten and were filled, there were taken up of the Fragments twelve Baskets : He restored to Life the Daughter of Jairus ; and raised Lazarus from the Grave, after he had been buried four Days.

Q. What Pattern did he set for our Imitation ?

A. He was the grand Exemplar of all Virtues in general, but more particularly those of Humility, Meekness, Patience, and Compassion ; and to sum up all, an ardent unaffected Zeal for the Cause of Religion.

Q. What was the chief End of all his Actions ?

A. The Glory of God, and the due Performance of his Father's Will.

Q. Was he frequent in Prayer ?

A. Yes ; sometimes he spent whole Nights in that Act of Devotion.

Q. What Form of Prayer did he make use of himself, and recommend to our Practice ?

A. That commonly called the LORD'S Prayer.

Q. Let me hear you repeat it on your Knees with due Reverence and Devotion.

A. Our Father who art in Heaven, &c.



LESSON V.

Of the Enemies of JESUS Christ.

ALL the World stood astonish'd at the blessed JESUS ; he drew a numberless Train of Auditors after him, even into the Wilderness : Not only the *Jews*, but the *Gentiles* also flock'd about him to see him and hear his Doctrine. The *Scribes* and *Pharisees* were full of Resentment, and highly disgusted at the Liberty he took to lash in publick their most enormous Vices. The *Scribes* were the *Jewish* Doctors whose Ignorance and Impostures he set forth in the most glaring Light. The *Pharisees* were such as pretended to a more strict Observance of the Law, than any other Sect ; but the greater Part of them were vile Hypocrites, haughty and avaricious Men, who imposed upon the Credulity of the Vulgar, by an external Shew and Colour of Religion. The Priests and Rulers, or Governours of the *Jews* were equally offended and angry with JESUS, because he foretold, that not only *Jerusalem*, but the Temple too should soon be destroy'd. In short, the carnal *Jews* would not be convinced that he was the *Messiah*, because he was poor, meek, and lowly. His Doctrine gave Distaste, because he preached up the Contempt of Riches,
Plea-

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Pleasures, and all other alluring Enjoyments of this transitory Life ; and frankly assured them, that they must take up his Cross, bid adieu to the Poms and Vanities of this World, and deny themselves, if they would be his Disciples. The Enemies of our blessed LORD incessantly loaded him with the most opprobrious Language ; cast Dirt and Stones at him ; and, in short, determined, at all Adventures, to put him to Death. Accordingly they prevailed on *Judas Iscariot*, one of his Disciples, to betray him, and deliver him up to them, upon their Payment of thirty Pieces of Silver, amounting to the Sum or Value of three Pounds fifteen Shillings, or thereabouts.

The CATECHISM.

Q. HAD JESUS many Followers ?

A. Yes ; *whole Multitudes flock'd from all Parts to see him and hear his Doctrine.*

Q. Were his Enemies numerous ?

A. *All the carnal Jews in general treated him with the utmost Detestation and Contempt.*

Q. For what Reason did they detest him ?

A. *Because he preached up the Doctrine of Humility, and exclaim'd in the warmest Terms against the Pleasures and Grandeur of this World.*

Q. Who were his most implacable Enemies ?

A. The

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A. *The Scribes and Pharisees, Priests and Rulers of the Jews.*

Q. Who were the *Scribes*?

A. *The Doctors of the Jewish Law.*

Q. Who were the *Pharisees*?

A. *Such as pretended to a more strict Observance of the Law than any other Sect.*

Q. Did they lead more religious and exemplary Lives than their Neighbours?

A. No; *the greater Part of them were vile Hypocrites.*

Q. How far did the Enemies of the blessed JESUS extend their Malice?

A. *So far as to determine to put him to Death.*

Q. By whom was he betray'd and delivered into their Hands?

A. *Judas Iscariot, one of his twelve Apostles.*

Q. What was the Recompence or Gratuity agreed upon for that Service?

A. *Thirty Pieces of Silver, amounting to the Sum or Value of three Pounds fifteen Shillings, or thereabouts.*

LESSON VI.

Of CHRIST's Passion.

IT was at the Time of the *Passover* when the Enemies of the blessed *Jesus* were refo-

resolutely bent upon putting him to Death. On *Thursday* in the Evening he eat his last Supper with his Disciples, and whilst they were at Table, he took Bread, blessed it, and brake it, and gave it to them, saying, *Take, eat, this is my Body which is given for you*: After that he took the Cup, and when he had given Thanks, he gave it to them, saying, *Drink ye all of it; for this is my Blood of the New Testament which is shed for many, for the Remission of Sins; do this in Remembrance of me*. Afterwards he went out with them to the Mount of *Olives*, into a Garden, where he frequently retir'd to pray; there he implored his heavenly Father, that, if possible, the bitter Cup might pass from him; nevertheless, said he, with the utmost Submission, *not my Will, but thine be done*. In the mean Time cometh *Judas*, and with him a rude Multitude armed with Swords and Staves; who as soon as he saw *JESUS*, drew near to him, and kissed him; that being the Sign or Token which he had given them whereby they should know him: Accordingly they seized on him, and led him away to *Caiaphas* the High Priest, who upon false Evidence pronounced Sentence of Death upon him. All the Disciples of *JESUS* forsook him; and *Peter* himself, notwithstanding all his Protestations, deny'd him thrice, as *Christ* had foretold he would. *Judas* likewise, when he saw that *JESUS* was condemned, repented himself, and brought back

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back the thirty Pieces of Silver to the Chief Priests and Elders, who were assembled together in the Temple, saying, *I have sinned in that I have betray'd the innocent Blood.* And they said, *What is that to us? see thou to that.* Whereupon he cast down the Pieces of Silver before them, departed, and went and hang'd himself. The Chief Priests thereupon, considering that it was not lawful to put the Money into the Treasury, purchased therewith the *Potters Field*, called afterwards the *Field of Blood*. From Caiaphas they carry'd him before Pontius Pilate, who was Governour of *Judea*, by the special Order and Appointment of the *Romans*. Pilate being conscious to himself that JESUS was perfectly innocent, used his utmost Endeavours to acquit him. JESUS notwithstanding was scourged in his Presence, and afterwards crowned with Thorns by the Soldiers, by Way of Derision, because he had stiled himself *King of the Jews*.

The CATECHISM.

Q. **A**T what Time was JESUS crucified?
A. *At the Time of the Passover.*

Q. On what Day did he eat his last Supper with his Apostles?

A. *On Thursday in the Evening.*

Q. What spiritual Benefits did he bestow upon them at that Time?

A. *He*

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A. He administred to them virtually his precious Body and Blood in the Elements of Bread and Wine.

Q. What Form or Ceremony did he observe in the Administration of the Bread?

A. He blessed it, brake it, and gave it to them, saying, Take, eat, this is my Body which is given for you.

Q. What Form or Ceremony did he observe in the Administration of the Wine?

A. He took the Cup, and when he had given Thanks, he gave it to them saying, Drink ye all of it; for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins; do this in Remembrance of me.

Q. To what Place did JESUS withdraw himself, after he had eaten his last Supper?

A. To a Garden on the Mount of Olives.

Q. With what Intent did he retire thither?

A. In Order to pray to his Heavenly Father, that, if possible, the bitter Cup might pass from him.

Q. With what Restriction did he make that Request?

A. With the utmost Resignation to the Divine Will; saying, Nevertheless, not my Will, but thine be done.

Q. What Measures did Judas take to betray his Master, and deliver him into the Hands of his Enemies?

A. He

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A. *He appear'd at the Head of a rude Multitude arm'd with Staves to seize him.*

Q. What Token had he given them whereby they should know him?

A. *That whomsoever he kissed, that same should be he.*

Q. Where did they carry him?

A. *First before Caiaphas, the High Priest, who pass'd Sentence of Death upon him.*

Q. How did the Apostles in general behave themselves after his Seizure?

A. *They all deserted him and fled.*

Q. How did Peter in particular demean himself on that Occasion?

A. *With bitter Imprecations he denied his Master thrice.*

Q. Did Judas shew no Concern at the Condemnation of Christ?

A. *Yes, he repented of his Sin, return'd back the Money he had received, and went and hang'd himself.*

Q. To what Use was that Money afterwards applied?

A. *In purchasing the Potters Field, otherwise called the Field of Blood.*

Q. Whither did they carry JESUS afterwards?

A. *Before Pontius Pilate.*

Q. Did Pilate readily condemn him?

A. *No; but with the utmost Reluctance, being conscious of his Innocence.*

Q. What severe Treatment did he meet with from him notwithstanding?

A. *He*

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A. He was scourged by his Order, in his Presence; and crowned with Thorns by the Soldiers.

Q. What was the Occasion of their using him with so much Contempt and Derision?

A. His own Declaration, that he was King of the Jews.



LESSON VII.

*Of the Death of our Lord and Saviour
JESUS Christ.*

Pilate, in short, condemned JESUS, tho' with the utmost Reluctance, and order'd him to be conducted, with his Cross on his Shoulders, to a Place called *Golgotha*, that is to say, the Place of a Skull, where the blessed JESUS was crucified between two Malefactors. To suffer on the Cross was look'd upon at that Time as the most ignominious Death, none but Slaves, Thieves, and the most notorious Delinquents being so shamefully expos'd. The patient JESUS hung thereon till all the Prophecies were fulfilled. At his Death the Sun was darkened, the Earth shook, and the Vail of the Temple was rent in twain from the Top to the Bottom. 'Twas on a *Friday*, the Day of the *Passover* when the Lamb was slain, which was a Type or Figure of JESUS

H

Christ.

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Christ. Thus his Death was the real Sacrifice, whereof all the others were only Emblems or Representations. His Death was a full and plenary Satisfaction to Divine Justice for the Sins of the whole World. The innocent JESUS paid down a Ransom for the Guilty ; he redeemed us by his Blood from the Slavery of the Devil, and by his Death opened a free Passage to everlasting Life.

The CATECHISM.

Q. **W**HAT was the Manner of *Christ's* Death ?

A. *He was nailed to a Cross between two Malefactors.*

Q. What kind of Death was that of the Cross ?

A. *The most shameful, painful, and ignominious Death that could possibly be devised.*

Q. What remarkable Events ensu'd thereupon ?

A. *The Sun was darkened, the Earth shook, and the Vail of the Temple was rent in twain from the Top to the Bottom.*

Q. Why did JESUS die at the Time of the *Passover*, when the Paschal Lamb was slain ?

A. *Because that Lamb was a Type of himself.*

Q. Why was his Death said to be a Sacrifice ?

A. *Be-*

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A. *Because he thereby made a full and plenary Satisfaction to Divine Justice, for the Sins of the whole World.*

Q. *Of what Service then were all the other Sacrifices?*

A. *They were Types only of that of the LORD JESUS.*

Q. *Why is it said, that the blessed JESUS hath redeemed us with his Blood?*

A. *Because by his Death he hath delivered us from the Slavery of the Devil.*

Q. *Why is it said that he hath destroy'd Death?*

A. *Because he hath thereby opened for the worst of Sinners, a free Passage to everlasting Life.*



LESSON VIII.

Of Christ's Resurrection.

JESUS being dead, his Body was embalm'd and laid in a Sepulchre, over which his Enemies took particular Care to set a strong Watch, recollecting that he had confidently asserted, that he should rise again. Accordingly, on the third Day, which was Sunday, JESUS arose triumphant from the Grave, whilst the Guards, thunderstruck, as it were, fell on their Faces like dead Men. It was with the utmost Difficulty that the

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Apostles themselves were prevail'd on to acknowledge his Resurrection. They suspended their Belief thereof, till they had seen him with their Eyes, touch'd him with their Hands, and had familiar Converse with him. He appeared to them divers Times within the Space of forty Days, enlighten'd their Understandings, and gave them Commission to go forth and preach the Gospel to all Nations, and baptize them in the Name of the Father, Son, and Holy Ghost. He gave them likewise Power to remit Sins, and promised to be with them to the End of the World. After that, he ascended into Heaven before their Eyes, and now sits at the Right Hand of God the Father Almighty, infinitely above all created Beings; yet will never cease, through his Merits, to intercede with God for us, and to aid and assist his Church, till he shall descend from Heaven in all his Glory, to judge both the Quick and the Dead at the Last Day.

The CATECHISM.

Q. **W**HAT became of the Body of JESUS after he was dead?

A. *It was embalm'd and laid in a Sepulchre, after the accustomed Manner of the Jews, by Joseph of Arimathea, and Nicodemus.*

Q. What Measures did his Enemies take to prevent his Body from being removed?

A. *They*

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A. *They set a strong Guard over the Sepulchre.*

Q. *For what Reason?*

A. *Because he had confidently asserted that he should rise again.*

Q. *Did he rise again accordingly?*

A. *Yes; on the third Day after his Death?*

Q. *On what Day of the Week?*

A. *On Sunday.*

Q. *Did his Apostles readily believe his Resurrection?*

A. *No; 'twas with the utmost Difficulty that they could be convinced of the Truth of it.*

Q. *What extraordinary Means did he make Use of to confirm their Faith?*

A. *He appeared to them several Times within the Space of forty Days after his Death.*

Q. *What Instructions did he give them?*

A. *He gave them Commission to go and preach his Gospel to all Nations, and baptize them in the Name of the Father, Son, and Holy Ghost.*

Q. *What are we to learn from his Institution of that Sacrament of Baptism?*

A. *That there are three Persons in the Sacred Trinity.*

Q. *What Power did he confer on his Apostles?*

A. *That of the Remission of Sins.*

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Q. After what Manner did he depart from them ?

A. *He ascended into Heaven before their Eyes, and now sitteth at the Right Hand of his Father.*

Q. Did he not promise that he would be with them to the End of the World ?

A. *Yes ; and he has fulfilled his Promise in his constant Indulgence to his Church to this very Day.*

Q. Wherein has he testify'd that tender Regard for her ?

A. *In interceding with God, thro' his infinite Merits, for our Salvation.*

Q. Will he descend again upon the Earth ?

A. *Yes ; at the Last Day, at which Time he will come to judge both the Quick and the Dead.*

LESSON IX.

Of the Descent of the HOLY GHOST.

THE fiftieth Day after the *Passover* the Jews kept a solemn Festival, called *Pentecost*, in Commemoration of their Law being given to them at that Time. On the same Day, which was the fiftieth after the Resurrection of *JESUS Christ*, as the Disciples were all with one Accord in one Place, on a sudden there came a Sound from Heaven,

as of a rushing mighty Wind, which filled the whole House where they were sitting ; and there appeared unto them cloven Tongues, like as of Fire, which sat upon each of them : And they were all filled with the Holy Ghost, and began to speak with other Tongues, which plainly intimated, that they were to go forth and preach the Gospel to all Nations. The *Jews* were troubled and confounded at it ; but *Peter* accounted for that miraculous Gift ; explain'd to them the Prophecies ; and declar'd to them, that *JESUS*, whom they had crucified, was risen again ; that he had sent his Holy Spirit, according to his Promise ; and that he was the *LORD*, and the *Christ* ; and that they could not be saved but in and through his Name ; and upon their sincere Repentance. Three thousand Souls were converted by that Discourse, and were accordingly baptized. The Apostles and others who had received the Holy Ghost, found a manifest Alteration in themselves. Their Understandings were enlighten'd, insomuch that they readily discern'd the genuine Sense of the Sacred Scriptures : they were then fully convinc'd, that the whole Race of Mankind were notorious Sinners, and stood in Need of the Grace of God, which was to be obtain'd no other Way than by Faith in *JESUS Christ* ; and that his Kingdom was a spiritual Kingdom. At the same Time they were inflamed with Love and Affection for their
blessed

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bleſſed Saviour, which made them take De-
light in keeping his Commandments, and
enabled them with invincible Courage and
Reſolution to bear Teſtimony of the Truth
of his moſt Holy Doctrine.

The CATECHISM.

Q. *W*HAT was that ſolemn Feſtival which
the Jews called their *Pentecoſt*.

A. *A Thankſgiving-Day kept in Com-
memoration of that on which their Law was
given to them.*

Q. What Succeſs attended the Apoſtles on
that Day?

A. *They were all filled with the Holy
Ghoſt.*

Q. In what Manner did the Holy Spirit
deſcend upon them?

A. *There came a Sound from Heaven as
of a ruſhing mighty Wind, which filled the
whole Houſe where they were ſitting, and
there appear'd unto them cloven Tongues, like
as of Fire, which ſat upon each of them.*

Q. What immediate Influence had the
Deſcent of the Holy Ghoſt over them?

A. *Their Underſtandings were enlight-
ened, and they could readily diſcern the true
Scope and Deſign of the Scriptures.*

Q. What other Alteration did they find in
themſelves?

A. *A more ardent Zeal for the Glory of
God than uſual.*

Q. What

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Q. What was the Consequence thereof?

A. *They spake with other Tongues, as the Spirit gave them Utterance.*

Q. What Inference is to be drawn from that surprizing Miracle?

A. *That they should go forth, and preach the Gospel to all Nations.*

Q. What did St. Peter boldly declare at that Time?

A. *That JESUS was the Christ, and had sent his Holy Spirit amongst them.*

Q. How many Souls were converted by that Discourse?

A. *Three thousand.*

Q. Why was the Holy Spirit sent on the Day of Pentecost?

A. *For sundry Reasons, but particularly for the Promulgation of the New Law to be observed by Christians on the same Day, as the Old Law was published for the Service of the Jews.*



LESSON X.

Of the Vocation or Call of the Gentiles.

Notwithstanding there were such Multitudes of the *Jews* made Profelytes to the Christian Faith, yet still a far greater Part of them oppos'd and rejected the Doctrine of the Apostles, and persecuted them
in

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in the most barbarous and inhuman Manner. They stoned *Stephen*, who was one of the Seven Deacons appointed by the Apostles as Overseers of the Church. He was the *Pro-Martyr*, that is to say, the first who suffer'd Death for bearing Testimony to the Truth of the Doctrine of *JESUS Christ*. At that Time the *Samaritans*, who were a schismatical Sect of the *Jews*, embraced the Word of GOD. Many of them were converted and baptized; and the Apostles not only laid their Hands upon them, that they might receive the Divine Influence of the Holy Spirit, but likewise confirm'd them. The *Gentiles* soon afterwards began to enlist themselves under *Christ's* Banner. The first was a *Roman* Captain, *Cornelius* by Name, who already acknowledged the True GOD, pray'd to him without ceasing, and was a liberal Benefactor to the Poor and Needy. GOD, by an Angel, directed him to send for *Peter*, who, on his Part, was also inform'd, by Divine Revelation, that he might, without the least Apprehension of any Danger, attend the Messenger; and as soon as he had enter'd into the House and began to speak, *Cornelius*, and all that were with him, received the Holy Ghost, and the Gift of Tongues. *Peter* forthwith baptized them all; at which Time the Mystery of the Vocation, or Call of the Gentiles began to be accomplished; which consists in this, that GOD of his infinite Goodness hath invited the

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the Heathens to believe in, and be admitted into *Christ's* Favour, as well as the *Jews*; and that they are substituted in the Place and Stead of the *Jews*, who were obstinate and impenitent Sinners. *JESUS Christ*, after his Ascension, called *Paul*, who was his thirteenth Apostle, or second Twelfth, after a very peculiar Manner, to labour more abundantly than any of the Rest, in making Profelites of the Gentiles.

The CATECHISM.

Q. **W**HO was the first Martyr in the Cause of Christianity?

A. *St. Stephen.*

Q. What do you mean by the Term *Martyr*?

A. *A Witness or Evidence for the Proof of any Fact.*

Q. What Testimony or Evidence did the Martyrs give?

A. *That the Doctrine of the Gospel was true, and the Word of God.*

Q. Who were the next, after the *Jews*, who embraced the Gospel of *Christ*?

A. *The Samaritans.*

Q. Who was the first amongst the *Gentiles* that receiv'd his Gospel?

A. *Cornelius the Roman Centurion.*

Q. Give a short Detail of that particular Transaction.

A. Cor-

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A. Cornelius was a Man that feared God, pray'd without ceasing, and was a liberal Benefactor to the Poor; he was directed by an Angel to send for St. Peter, who likewise was encourag'd by Divine Revelation to attend the Messenger without Reluctance or Delay.

Q. What was the Consequence of that Visit?

A. As soon as he began to speak, the Centurion and all his Family received the Holy Ghost.

Q. What Step did St. Peter take next?

A. He immediately baptized them.

Q. What Mystery began at that Time to be revealed?

A. The Mystery of the Vocation, or Call of the Gentiles.

Q. What did that Call consist in?

A. In this, that God had called the Gentiles to the Faith and Favour of Christ, and substituted them in the Place or Stead of the obstinate and unbelieving Jews.

Q. Why did he call them?

A. To display his infinite Goodness and Mercy towards them.

Q. Who was the Apostle principally concerned in the Conversion of the Gentiles?

A. St. Paul.

Q. When was he called to the Apostleship?

A. After the Ascension of our blessed Saviour.



LESSON XI.

Of the APOSTLES CREED, and the Establishment of the CHURCHES.

IT was the Opinion of the Antient Fathers, that the Apostles, before they departed from *Jerusalem*, drew up a Symbol or Creed, as a Mark or Token whereby the true Believers might be distinguished from the false. 'Tis a Summary, or Abstract of the fundamental Principles of the Christian Religion, digested in the following Form, and commonly called

The APOSTLES CREED.

I Believe in GOD the Father Almighty,
" Maker of Heaven and Earth : And in
" *JESUS Christ* his only Son our LORD,
" who was conceived by the HOLY GHOST,
" born of the Virgin *Mary*, suffered under
" *Pontius Pilate*, was crucified, dead, and
" buried ; he descended into Hell ; the third
" Day he rose again from the Dead ; he
" ascended into Heaven, and sitteth at the
" Right Hand of GOD the Father Almighty ;
" from thence he shall come to judge the
" Quick and the Dead.

" I believe in the HOLY GHOST ; the
" Holy Catholick Church ; the Communi-
" on

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“ on of Saints ; the Forgiveness of Sins ;
“ the Resurrection of the Body, and the
“ Life everlasting. *Amen.*

Soon after they travelled into distant Countries, for the Edification and Spiritual Improvement of all Nations, according to the Instructions they had received from their Blessed LORD and Master *JESUS Christ* ; and planted in every City through which they passed, one Bishop, and a sufficient Number of Priests and Deacons, for the better Regulation of the several Congregations of the Saints.

The CATECHISM.

Q. WERE the Apostles the Authors of that Creed, or Symbol, commonly called the *Apostles Creed* ?

A. Yes ; according to the Opinion of the Antient Fathers ; and, as such, it has been received by the Christian Church ever since.

Q. When, and where was it drawn up by them ?

A. At Jerusaleme, some Time before their general Dispersion.

Q. For what Purpose ?

A. To distinguish the true Believers from the false.

Q. What does that Creed principally contain ?

A. An

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A. *An Abstract, or Summary of the fundamental Principles of the Christian Religion.*

Q. Rehearse the Articles of your Belief, with due Reverence and Devotion.

A. *I believe in God, &c.*

Q. What Measures did the Apostles take, for the Establishment of the Gospel in distant Countries?

A. *They planted one Bishop, and a sufficient Number of Priests and Deacons, in every City through which they passed.*

END of the SECOND PART.





A

COLLECT or PRAYER

FOR THE

Imitation of the SAINTS.

“ O Almighty GOD, who hast knit toge-
 “ ther thine Elect in one Communion
 “ and Fellowship, in the mystical Body of
 “ thy Son *Christ* our LORD; Grant us
 “ Grace so to follow thy blessed Saints in
 “ all virtuous and godly Living, that we
 “ may come to those unspeakable Joys which
 “ thou hast prepared for them that unfeign-
 “ edly love thee, through *JESUS Christ* our
 “ LORD. *Amen.*

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THE
APPENDIX.

E



S^T MATTHEW



S^T MARK



S^T LUKE



S^T JOHN






THE APPENDIX.

Containing

A Short Account of the Lives, Actions, Travels, and Persecutions of the Holy Evangelists and Apostles; extracted from the Writings of the Primitive Fathers, and the most approved Ecclesiastical Historians.

LESSON I.

The Life of St. Matthew the Evangelist.

 Aint *Matthew* the Evangelist, who was also called *Levi*, was an *Hebrew* of the *Hebrews*, the Son of *Alpheus* and *Mary*, a Relation of the blessed Virgin, and probably was born either at, or near *Capernaum*. He was a Publican, and by Profession a Collector of the Customs to the *Romans*, an Office odious to the *Jews*, on Account of the Covetousness and Extortion of those concern'd in the Direction. His particular Province

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consisted in gathering the Duties on all Merchandize that came by the Sea of *Galilee*, and receiving the Tribute which all Passengers paid who went by Water; for which Reason he had a commodious Office erected by the Sea Side. There it was that our Apostle was sitting, when our Saviour first called him to be his Disciple. Notwithstanding he was a rich and substantial Man, and established in a very profitable Post, he readily obey'd his Master's Call, and chose rather to attend on the *Son of Man* who had not where to lay his Head, than to live amongst his Relations in the full Possession of all sensual Enjoyments. His Contempt of the World was not only conspicuous from this sudden Exchange to all outward Appearance for the worse; but from his extraordinary Abstemiousness during the Remainder of his Life. He refused to indulge himself in any Flesh-Meats whatsoever, and subsisted wholly on Herbs, Roots, Seeds, and Berries. However, in Order to express the Veneration, and high Esteem he had for our Saviour, he made an elegant Entertainment for him and his Apostles, and invited several of his Relations and Brother Officers at the same Time, with the pious View of their becoming Converts like himself, thro' the prevailing Influence of our LORD's good Company and Conversation. He continued with the Rest of the Apostles till some Time after our Saviour's Ascension. He spent
eight

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eight Years in preaching to the *Jews* in *Judea*, and the Parts adjacent ; but after that he travelled into *Æthiopia*, that being the Province of his Apostolical Office by Allotment. There he preached the Gospel of *Christ* with great Success, and by working of Miracles, triumph'd over Error and Superstition. He is thought to have suffer'd Martyrdom at *Naddaber* in *Æthiopia* ; but as to the Manner of his Death, and the Place of his Burial, Historians are not determin'd. He wrote his *Gospel* during his Residence in *Palestine*, about eight Years after our Saviour's Crucifixion, at the Request of the *Jewish* Converts, and by the express Orders of the Apostles, in which great Work he was assisted by the Holy Ghost. Though 'tis thought he wrote it originally in the *Hebrew* Language for the Use of his Countrymen, yet it was soon afterwards translated into *Greek* ; which Version was approved of by the Apostles, and hath ever since been received by the Church as genuine and authentic.

The CATECHISM.

Q. OF what Country and Kindred was St. *Matthew* the Evangelist ?

A. He was an Hebrew of the Hebrews, the Son of *Alpheus* and *Mary*, a Relation of the blessed *Virgin*, and thought to be born either at, or near *Capernaum*.

Q. What

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Q. What Profession did he follow ?

A. *That of a Publican, or Collector of the Customs to the Romans.*

Q. Why was that Office odious to the Jews ?

A. *On Account of the Covetousness and Extortion of those in the Direction.*

Q. When was he called by Christ to the Apostleship ?

A. *At the Time our Saviour saw him at the Receipt of Custom, an Office erected for that Purpose by the Sea Side.*

Q. Did he readily comply with that Call ?

A. *Yes ; tho' a rich Man, and possessor of a profitable Post, he left all and followed him.*

Q. What other Testimony did he give of his Contempt of all worldly Enjoyments ?

A. *He abstain'd from all Manner of Flesh-Meats during the Remainder of his Life, and subsisted wholly on Herbs, Roots, Seeds, and Berries.*

Q. What Proof did he give of his Veneration and Respect for our Blessed Saviour ?

A. *He made an elegant Entertainment for him and his Apostles, and invited at the same Time several of his Relations and Brother-Officers to partake of it.*

Q. With what View or Design ?

A. *With a pious Hope that they might become Converts as well as himself, thro' the prevailing Influence of our Saviour's good Company and Conversation.*

Q. What particular Province was the Allotment of this Evangelist ?

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A. *Æthiopia, where he propagated the Gospel with great Success, and by the Miracles which he wrought, triumph'd over Error and Superstition.*

Q. Where is he thought to have suffer'd Martyrdom?

A. *At Naddaber in Æthiopia; but the Manner of his Death, and the Place of his Burial, are both unknown.*

Q. When did he write his Gospel?

A. *During his Abode in Palestine, about eight Years after our Saviour's Crucifixion.*

Q. At whose Request?

A. *At the Request of the Jewish Converts, and by the Appointment of the Apostles.*

Q. In what Language was it originally written?

A. *In the Hebrew Language.*

Q. When was it translated into the Greek Tongue?

A. *Soon after its first Composition.*

Q. Was that Version approv'd of by the Apostles?

A. *Yes; and as such has been receiv'd by the Christian Church ever since.*



LESSON II.

The Life of St. Mark the Evangelist.

SAINT Mark, according to the Opinion of the Antients, was a Jew by Extraction, origi-

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originally a Descendant of the Tribe of *Levi*. He was made a Profelite to the Christian Faith by one of the Apostles ; but by whom in particular cannot be determin'd : 'Tis most probable, however, that St. *Peter* was the principal Means of his Conversion, since our Evangelist constantly attended him in his Travels, and acted in the Capacity of his *Amanuens* and Interpreter whenever Occasion offer'd. His first Mission was into *Egypt* ; and for the most Part he resided at *Alexandria*, and the Parts adjacent ; where his Labours in the Ministry were attended with such Success, that he not only converted Multitudes of both Sexes to the Christian Faith ; but prevail'd on them to be exemplarily strict in the Practice and Profession of it. From thence he removed Westward into *Lybia*, travelling through *Marmorica*, *Pentapolis*, and the adjacent Countries ; where notwithstanding the Inhabitants were blindly devoted to Idolatry and Superstition ; yet by the prevailing Influence of his pious Discourses, and the Miracles which he wrought, he planted the Gospel of *Christ* amongst them, and confirm'd them in their most holy Religion. Having settled his Affairs there to his Satisfaction, he return'd to *Alexandria*, where he employ'd his whole Time in the Regulation and Discipline of the Church. But after he had resided there some Time, he met with a violent Opposition in the Exercise of his ministerial Office ; for about *Easter* the

the Inhabitants of the Place, being zealous for the Honour of their God *Serapis*, and incens'd at our Evangelist's Aversion to their idolatrous Practices, rush'd in upon him whilst he was employ'd in the very Act of divine Worship; and having bound his Feet with Cords, they dragg'd him along the Streets upon the Stones to a Place called *Bucelus*, some small Distance from the City; by which barbarous Treatment his Body was bruised and mangled to that Degree that he died of his Wounds. Not contented with this Act of Inhumanity, according to some Historians, they carried their Resentment to a still higher Pitch, and burnt the Remainder of his Body; the Bones and Ashes whereof were afterwards convey'd by some compassionate Christians to *Venice*, and decently interr'd in the Church of St. *Mark* in that Republick, which is look'd upon as one of the most magnificent Structures in the World. He left no other Writings behind him but his Gospel, which was compos'd at the repeated Sollicitations of the *Jewish* Converts who resided at *Rome*. However, he first submitted what he had written to the Perusal of St. *Peter*. After it had received the Stamp of his great Master's Approbation, it was order'd to be read publickly in their most solemn Assemblies, and has ever since been receiv'd by the Church as canonical, and a valuable Supplement to the Gospel of St. *Matthew*.

The CATECHISM.

Q. **W**Hat Account have we of *St. Mark's* Original?

A. *That he was a Jew by Extraction, and originally a Descendant of the Tribe of Levi.*

Q. By whom was he converted to the Christian Faith?

A. *Most probably by St. Peter, as he was his Amanuensis, and constant Attendant wherever he travell'd.*

Q. Where did *St. Peter* afterwards send him?

A. *Into Egypt.*

Q. Which was his principal Place of Residence?

A. *Alexandria, and the Parts adjacent.*

Q. What Success did he meet with there in his Ministerial Office?

A. *He not only converted Multitudes of both Sexes to the Christian Faith, but prevail'd on them to be exemplarily strict in the Practice and Profession of it.*

Q. Where did he go after his Removal from thence, and what were the Fruits of his Labours?

A. *Into Lybia, and travell'd thro' Marmorica, Pentapolis, and the adjacent Countries, where he likewise converted many of the Inhabitants, notwithstanding they were gross Idolaters.*

Q. Did

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Q. Did he settle there?

A. No; he return'd to Alexandria, and spent his latter Days in the Regulation and Discipline of that Church.

Q. Did he meet with no Opposition in the Administration of his Ministerial Office?

A. Yes; the Inhabitants, being zealous Worshipers of the Idol Serapis, were incens'd against him, and determin'd to take away his Life.

Q. Did they accomplish their malicious Intention?

A. Yes; they seiz'd him in the very Act of Divine Worship, and binding his Feet with Cords dragg'd him along the Streets upon the Stones, by which inhuman Treatment he expir'd.

Q. What became of his Body afterwards?

A. As a Testimony of their inveterate Malice they burnt the Remains of it.

Q. What Regard was afterwards paid to his Ashes?

A. They were carefully collected by some compassionate Christians who convey'd them to Venice, and interr'd them in a magnificent Church there, erected in Commemoration of our Evangelist.

Q. What Writings did he leave behind him?

A. None but his Gospel.

Q. At whose Request was it compos'd?

A. At the repeated Sollicitations of the Jewish Converts residing at Rome.

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Q. What Sanction did it meet with?

A. *The Approbation of his great Tutor St. Peter; and thereupon was order'd to be read publickly in their most solemn Assemblies.*

Q. Has the Church receiv'd it as genuine and canonical ever since?

A. *Yes; and look'd upon it as a Valuable Supplement to the Gospel of St. Matthew.*

LESSON III.

The Life of St. Luke the Evangelist.

SAINT *Luke* was born at *Antioch*, the richest and most populous City of all *Syria*, not only famous for its being one of the most flourishing Academies in the World, and its eminent Professors in all Arts and Sciences, but more so, on Account of this one peculiar Honour, that there our Saviour's Disciples were first call'd *Christians*. Having been educated from his Childhood in this Seat of polite Literature, and having visited all the *Asian* and *Grecian* Academies for his further Improvement, he return'd to *Antioch*, and apply'd himself closely to the Study of Physick, in which he became a great Proficient. He practis'd Painting likewise for his Amusement, and was look'd upon as one of the greatest Artists therein that that Age ever produc'd. Whether *St. Luke*

was

was one of the 70 Disciples of *Christ* or not, cannot be determin'd, since the Scripture is silent in that Particular, but 'tis the receiv'd Opinion of the Antients, that he was converted by *St. Paul*; since 'tis certain that Apostle had a peculiar Value and Regard for him. And that after his Conversion they were constant Companions in all Perils and Dangers; and Fellow-Labourers in the Ministry of the Gospel for a long Time. However, parting at last from his dearly beloved Tutor and Master, he travell'd into *Egypt* and several Parts of *Lybia*, where by his exemplary Life, and the Prevalence of his Preaching, he converted Multitudes to the Christian Faith, and took upon himself the Episcopal Charge of the City of *Thebais*. As to the Time of his Death and the Manner of it, the Antient Historians are not agreed; since some assert, that he died in *Egypt*, and others, in *Greece*; some in *Bithynia*, and others at *Ephesus*; some again affirm, that he died a natural Death; and others, that a Band of Infidels incens'd at the Success of his Ministry, led him to Execution, and for Want of a Cross hung him on an Olive-Tree in the Eighty fourth Year of his Age. After his Martyrdom, in Case it was so, his Body was remov'd to *Constantinople* by the express Order of *Constantine* or his Son *Constantinus*, and interr'd in the great Church there, erected in Commemoration of the Apostles. All the Writings which he left behind him, and which are universally ac-

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knowledg'd to be canonical, are his *Gospel*, and his History of the *Acts* of the *Apostles*: The former, said to be written when he was at *Achaia* with *Paul*, who is supposed by some to have had a considerable Hand in it, about the Year of *Christ* fifty-six; and the other, when he was at *Rome* with *Paul* in his first Imprisonment. Both were written originally in the *Greek Language*, and by him dedicated to *Theophilus*, a Person of great Honour and Distinction, and one of his principal Converts.

The CATECHISM.

Q. *W*Hat Account have we of *St. Luke's* Nativity?

A. That he was born at Antioch, the chief City of Syria.

Q. What peculiar Honour was conferr'd on that City?

A. That our Saviour's Disciples were there first call'd Christians.

Q. What Profession did he follow?

A. He principally apply'd himself to the Study of Physick; but was likewise a great Proficient in the Art of Painting.

Q. By whom was *St. Luke* converted to the Christian Faith?

A. By St. Paul, whose constant Companion he was afterwards in all Perils and Dangers; and his Fellow-Labourer in the Ministry of the Gospel.

Q. Into

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Q. Into what Parts did he travel after his parting with St. Paul?

A. *Into Egypt, and several Parts of Lybia where he converted Multitudes to the Christian Faith.*

Q. What particular Charge did he take upon himself there?

A. *The Episcopacy of the City of Thebais.*

Q. When, and in what Manner did he depart this Life?

A. *Historians are not agreed with Respect to either: Some asserting that he died a natural Death; and others, that he was hang'd on an Olive Tree by a Band of Infidels in Greece.*

Q. What became of his Body after his Death or Martyrdom?

A. *It was remov'd to Constantinople by the Command of Constantine or his Son Constantinus, and interr'd in a magnificent Church there, erected in Commemoration of the Apostles.*

Q. What Writings did he leave behind him?

A. *His Gospel and History of the Acts of the Apostles, which are universally acknowledged to be Genuine and Canonical.*

Q. Where, and when did he write his Gospel?

A. *At Achaia, about the Year of Christ fifty-six.*

Q. Where, and when did he write the Acts of the Apostles?

A. *At*

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A. *At Rome, whilst he attended Paul in his first Imprisonment.*

Q. In what Language were they wrote, and to whom were they inscribed ?

A. *In the Greek Language, and dedicated to Theophilus, a Person of great Honour and Distinction, and one of his principal Converts.*



LESSON IV.

The Life of St. John the Evangelist.

Saint *John* the Evangelist, was by Birth a *Galilean*, the Son of *Zebedee* and *Salome*, and the younger Brother of *St. James* the *Great*, under whom he exercised the Trade or Profession of a Fisherman. He was called to be a Disciple and an Apostle of our blessed Saviour, before he was thirty Years of Age. He and his Brother *James*, who was likewise called to the Dignity of the Apostolate at the same Time, were afterwards stiled *Boanerges*, or *Sons of Thunder*. *St. John*, in particular, is said to be the Disciple whom *Jesus* loved; his peculiar Favourite, who lay his Head in his Master's Bosom, at the Administration of his last Supper; and to whose peculiar Care and Conduct our *LORD* entrusted his Mother the blessed Virgin, at the Approach of his Crucifixion. *St. John*,
accord-

accordingly, in Pursuance of the Trust reposed in him, shew'd her all the Testimonies of the profoundest Veneration and Respect; and after the Death of her Husband *Joseph*, gave her all the Accommodations his House afforded. He contracted a more intimate Acquaintance with *St. Peter* than any other of the Apostles, and was the first that gave him Notice of our Saviour's Appearance after his Resurrection. He likewise entertained him at his House in *Jerusalem* till the Death of the blessed Virgin, which happened, according to *Eusebius*, in the Year of our LORD forty-eight. Some Time after, he took his Journey into *Asia*, that being his peculiar Province by Allotment. He founded the Churches of *Smyrna*, *Thyatira*, *Pergamus*, *Sardis*, *Philadelphia*, *Laodicea*, &c.; his principal Place of Residence, however, was *Ephesus*, whereof he was Bishop; though *St. Paul* had planted a Church there long before, and constituted *Timothy* Bishop thereof. Soon after he had settled Affairs to his Satisfaction in *Asia Minor*, 'tis supposed that he removed from thence more Eastwards, and preached the Gospel amongst the *Parthians*, to whom, as some imagine, his first Epistle was antiently inscribed. After some Years thus employ'd in his Apostolical Function, the Persecution of the cruel *Domitian* came on, wherein so eminent a Minister of *Christ's* Gospel as *St. John*, could not fail of being
a Suf-

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a Sufferer. He was accordingly represented to the Emperor, as a profess'd Atheist, and a publick Subverter of the established Religion of the Empire. Whereupon, by his Imperial Orders, the Proconsul of *Asia* sent him bound to *Rome*, where he met with the most barbarous and inhuman Treatment. He was cast into a Cauldron of boiling or burning Oyl, but was as miraculously delivered by Divine Providence, from that seemingly inevitable Ruin, as *Shadrach, Mesbach*, and *Abednego* had been long before, from the Flames of a Fiery Furnace. The stupid and obdurate *Domitian*, regardless of the Miraele, still persecuted this holy Man, and banished him into the Isle of *Patmos* in the *Archipelago*, where he instructed the Inhabitants for many Years together, in the Grounds and Principles of the Christian Religion; and where, towards the latter End of his Reign, he wrote his *Apocalypse* or *Revelations*. Soon after the Emperor's Death, *Cocceius Nerva* his Successor, by a special Edict, recall'd him and several others from their State of Exile. Whereupon he returned to *Asia*, and fixed his Residence again at *Ephesus*. *Timothy* the former Bishop of that Place being martyr'd, for preaching against the Lewdness and Idolatry of those Pagan Festivals which were then observed amongst them, St. *John* took upon him (in Conjunction with some other eminent Divines) the Government or Bishoprick of that Diocese,

Diocese, and erected several Oratories or Churches within its Jurisdiction. At the Request of the *Asian* Bishops he wrote his *Gospel* there, about the Year of our LORD 96, when he was near 100 Years old. He lived till the Beginning of the Reign of the Emperor *Trajan*, and was, according to *St. Chrysostom*, about 120 Years of Age when he died. Some are of Opinion, that he died a Martyr; others, that he never died at all; but was translated, as *Enoch* and *Elias* were of old. Besides his *Gospel* and *Revelations*, he wrote three Epistles, one already taken Notice of to be antiently inscrib'd to the *Parthians*; a second to a Lady of great Honour and Quality, a Convert to the Christian Faith, and stiled the *Elect Lady*; and a third to *Gaius*, a very hospitable Man, and peculiarly indulgent to all indigent Christians.

The CATECHISM.

Q. OF what Parentage and Country was *St. John* the Evangelist?

A. A Native of Galilee; the Son of *Zebedee* and *Salome*, and the younger Brother of *St. James the Great*.

Q. What Profession did he follow?

A. The laborious Employment of a Fisherman.

Q. When was he called by *Christ* to be his Disciple?

A. At that Time when *Jesus* saw him and his Brother mending their Nets in the Sea of Galilee.

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Q. What Name or Title did he give them after their Admission to that Office ?

A. *I hat of Boanerges, or Sons of Thunder.*

Q. Was Saint *John* more intimately acquainted with our Blessed Saviour than the rest of the Apostles.

A. *Yes; he is said to be the Disciple whom JESUS loved; to be his peculiar Favourite, who lay his Head in his Master's Bosom at the Paschal Supper.*

Q. What further Testimony did our Saviour shew of the extraordinary Trust and Confidence which he reposed in him ?

A. *He recommended his Mother, the blessed Virgin, to his Care and Protection.*

Q. How did he execute that Trust ?

A. *He shewed her all the Testimonies of the profoundest Respect, and after the Death of her Husband Joseph, maintain'd her in his own House.*

Q. Who was his favourite Companion ?

A. *St. Peter.*

Q. What Testimonies did he give him of his peculiar Love and Friendship ?

A. *He gave him Notice, before any of the Apostles, of our Saviour's Resurrection, and entertain'd him in a very hospitable Manner in his House, till the Death of the Virgin Mary.*

Q. When did the Mother of our blessed Saviour die ?

A. *About the Year of our Lord 48.*

Q. Where did St. *John* preach after our Saviour's Ascension ?

A. *In*

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A. *In Asia, and the Parts adjacent, where he founded the Churches of Smyrna, Pergamus, Thyatira, &c. but his principal Place of Residence was at Ephesus, whereof he was Bishop.*

Q. Was there no Christian Church there before he came?

A. *Yes; St. Paul had planted one in that City long before, and ordained Timothy Bishop thereof.*

Q. Did he make any further Progress in his Travels?

A. *Yes; he removed from thence more Eastward, and preached the Gospel of Christ amongst the Parthians.*

Q. Did he meet with no Opposition there?

A. *Yes; his Enemies represented him to the Emperor Domitian as an Atheist, and a Subverter of the established Religion of the Empire.*

Q. What was the Consequence of that malicious Accusation?

A. *By Order of his Imperial Majesty, the Proconsul of Asia sent him bound to Rome.*

Q. What Treatment did he meet with there?

A. *The most barbarous that could possibly be devised: He was cast into a Cauldron of boiling or burning Oyl.*

Q. Did he not immediately expire on the Infliction of that Punishment?

A. *No; he was miraculously preserved by Divine Providence, as the three Hebrew*

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Captives were of old, from the Flames of a Fiery Furnace.

Q. How did the Emperor behave, after he saw his tyrannical Intentions frustrated ?

A. He shewed no Regard to the Miracle, but immediately banished him into the Isle of Patmos.

Q. How did he employ his Time there ?

A. In instructing, for many Years together, the Inhabitants thereof in the Grounds and Principles of the Christian Religion ; and in writing his Apocalypse or Revelations.

Q. Was he ever recall'd from his State of Banishment ?

A. Yes ; soon after the Death of Domitian, by a special Edict of his Successor Cocceius Nerva.

Q. What Course did he take after his Deliverance ?

A. He returned into Asia, and fixed his Residence once more at Ephesus.

Q. Was he as indefatigable as before, in the Establishment of the Church ?

A. Yes ; Timothy the former Bishop being dead, he took upon him (with proper Assistants) the Government of that Diocese, and erected several Oratories or Churches within its Jurisdiction.

Q. When did he write his Gospel ?

A. About the Year of our LORD 96, at the Request of the Asian Bishops.

Q. How old was he at that Time ?

A. About

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A. *About 100 Years of Age.*

Q. *How long did he live after ?*

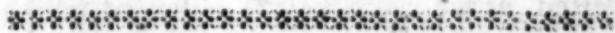
A. *Till the Beginning of the Reign of the Emperor Trajan, which was near 20 Years.*

Q. *In what Manner did he depart this Life ?*

A. *Some say he died a Martyr, and others that he never died at all; but that he was translated as Enoch and Elias were of old.*

Q. *What Writings did this Apostle leave behind him ?*

A. *Besides his Gospel and Revelations, he wrote three Epistles, one antiently inscrib'd to the Parthians; a second to a Lady of great Honour and Distinction, styled the Elect Lady; and a third to Gaius, a very hospitable Man, and peculiarly indulgent to all indigent Christians.*



LESSON V.

The Life of St. Peter.

Simon, otherwise called Peter, was born at Bethsaida, a City of Galilee, situate on the Banks of the Lake of Genesareth: He was the Son of Jonah, a poor illiterate Fisherman of that Place, and the Brother of St. Andrew. At his Circumcision he received the Name of Simon or Simeon; to which our Saviour afterwards added that of Cephas, a Syriac Term, which signifies a Rock or

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Stone ; and from this last *Peter* became his most usual Name ; whereby our Saviour seem'd to allude to the Firmness of *Peter's* Faith, and his indefatigable Labours in the Establishment of the Church. He was inur'd to Hardships from his Infancy, and before his Call to the Apostleship, followed the same mean and laborious Profession as his Father did before him. *Andrew* his Brother, being first acquainted with our blessed Saviour, introduc'd him into his Company and Conversation. However, neither he nor his Brother were commanded by *Christ* to follow him at that Time ; nor were they made *Fishers of Men*, till they were Eye-Witnesses of the Miracle which he wrought of a great Draught of Fishes. In his first Sermon after the Descent of the *Holy Ghost*, he converted, as we have before observed, about three thousand Souls. Some Time after, he punished *Ananias* and *Sapphira* with immediate Death for their Shameful Covetousness, and their Aggravation thereof, by lying to the *Holy Ghost*. His first Mission was into *Samaria*, in Order to visit and confirm those Christians who had been converted there by *Philip* the Deacon ; and to communicate to them the Gift of the *Holy Ghost*, by the Imposition of Hands. *Simon Magus*, a Sorcerer, being very desirous of having that divine Favour conferred on himself, presumptuously offered to treat with the Apostles about the Purchase of it ; but was repulsed by

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by *Peter* with the utmost Disdain, and dismiss'd with this severe Reprimand, *Thy Money perish with thee.* By the express Orders of *Herod*, he was afterwards imprisoned, strictly guarded, and loaded with Fetters; however, the Night before his intended Execution, he was set at Liberty by an *Angel* of the LORD. Soon after this miraculous Deliverance, he withdrew to *Antioch*, where he employ'd his whole Time and Strength in making Profelytes to the Christian Religion, and, according to *Eusebius*, was the first Bishop of that Place. After his Departure from thence, as he was the *Apostle* of the *Circumcision*, he preached the Gospel to the *Jews* who were scatter'd and dispersed all over *Pontus, Galatia, Cappadocia*, and *Asia*. Towards the latter End of his Life he went to *Rome*, where he labour'd likewise, without ceasing, in the Establishment of the Christian Doctrine principally amongst the *Jews*. About the Year of our LORD sixty-nine, he was crucify'd with his Head downwards, by the inhuman Order of the Tyrant *Nero*. After his Death, his Body is said to have been embalmed by *Marcellinus* the Presbyter, after the *Jewish* Manner, and then buried in the *Vatican*, near the *Triumphal Way*, where there was a Church erected to his pious Memory, which at this Time is one of the Wonders of the World. He left only two Epistles behind him that are genuine, and constitute a Part of the Sacred Canon.

The CATECHISM.

Q. **O**F what Parentage and Country was *Simon*, otherwise called *Peter*?

A. *He was born at Bethsaida, a City of Galilee; and was the Son of Jonah, and the Brother of St. Andrew.*

Q. What additional Name or Title was conferred on him by our Saviour?

A. *That of Cephas, which by Interpretation is a Rock or Stone, and from this last Peter became his most usual Name.*

Q. What did our blessed LORD seem to allude to by that Denomination?

A. *To the Firmness of Peter's Faith, and his Activity in the Edification of the Church.*

Q. What Occupation did he follow?

A. *The mean and laborious Calling of a Fisherman.*

Q. Who first introduc'd him into the Company and Conversation of the blessed JESUS?

A. *His Brother Andrew, who was a Disciple of St. John the Baptist.*

Q. When were they called by Christ, and by what Means were they both prevailed on to become his constant and inseparable Disciples?

A. *When they were Eye-Witnesses of the Miracle which he wrought of a great Draught of Fishes.*

Q. How many Souls were converted by Peter's first Sermon after the Descent of the Holy Ghost?

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A. *About three thousand.*

Q. How did he punish *Ananias* and *Sapphira* for their complicated Guilt of *Covetousness*, and *lying* to the *Holy Ghost*?

A. *With immediate Death.*

Q. Where was his first Mission?

A. *Into Samaria.*

Q. For what Cause was he sent thither?

A. *To visit and confirm those Christians whom Philip the Deacon had converted there; and to communicate to them the Gift of the Holy Ghost, by the Imposition of Hands.*

Q. Who offer'd Money to the Apostles for the Procurement of that Divine Favour?

A. *Simon Magus, a Sorcerer.*

Q. How was his Proposition received?

A. *With all the Testimonies of Resentment and Disdain; and with this severe Reprimand from Peter in particular, Thy Money perish with thee.*

Q. By whom was he imprison'd and loaded with Fetters?

A. *By Herod.*

Q. When, and by whom was he deliver'd out of the Hands of his Enemies?

A. *By an Angel of the LORD, the Night before his intended Execution.*

Q. To what Place did he withdraw after his miraculous Deliverance?

A. *To Antioch.*

Q. How did he employ his Time there?

A. *In making Proselytes of the Jews to the Christian Religion, and, according to the Antients, was the first Bishop of that Place.*

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Q. What other Parts did he travel to after his Departure from thence ?

A. *To Pontus, Galatia, Cappadocia, and Asia.*

Q. Where did he reside towards the latter End of his Life ?

A. *At Rome, where he labour'd likewise without ceasing in the Establishment of Christianity principally among the Jews.*

Q. By whom, and at what Time did he suffer Martyrdom ?

A. *By the Order of the Tyrant Nero, about the Year of our LORD 69.*

Q. What was the Manner of his Death ?

A. *He was crucified with his Head downwards.*

Q. What became of his Body afterwards ?

A. *It is said to have been first embalmed after the Jewish Manner, and then buried in the Vatican.*

Q. What Writings did St. Peter leave behind him ?

A. *Only two Epistles that are genuine, and constitute a Part of the Sacred Canon.*



LESSON VI.

The Life of St. Paul.

Saint Paul, otherwise called Saul, was born at Tarsus, the chief City of Cilicia, where not only Trade and Commerce, but all

all the liberal Arts and Sciences flourished : He was a *Jew* by Extraction, and of the Tribe of *Benjamin*. After he had laid the Foundation of human Learning in the Schools erected there for that Purpose, his Parents sent him to *Jerusalem*, in Order to have him brought up to the Study of the *Law*, at the Feet of *Gamaliel* ; in which Science he became in a short Time a distinguish'd Proficient. However, they caused him to be instructed likewise in the mechanical Profession of a Tent-Maker, in Compliance with their *Jewish* Proverb, *That he who teacheth not his Son a Trade, teacheth him to be a Thief* ; the Intention whereof was to recommend Industry, and secure their Children a Subsistence in Case of unforeseen Misfortunes. As to his Principles, before his Conversion, he was a *Pharisee*, the strictest Sect of all those who profess the *Jewish* Religion ; and as he was of a sanguine Constitution, he zealously opposed all such as were looked upon to be Enemies to the *Mosaic* Oeconomy. Accordingly he persecuted with the utmost Rigour all who professed the Christian Religion at *Jerusalem* ; and procur'd a Commission to imprison all the Disciples of our Saviour that he could find in *Damascus* : However, as he was on his Journey for that Purpose, on a sudden there shined round about him a Light from Heaven, above the Brightness of the Sun ; which struck him with such Horror and Amazement, that he and his Companions fell
to

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to the Ground : In the mean Time he heard a Voice saying to him, Saul, Saul, *why persecutest thou me ?* To which he answered, LORD, *who art thou ?* who inform'd him, That he was JESUS whom he persecuted ; and that it would be for his everlasting Advantage not to disobey the Commands that should be then given him. Accordingly, he became obedient to the heavenly Vision, the Lustre whereof had struck him blind for three Days ; and upon this Conversion and Discovery of *Christ*, he required to know his Will and Pleasure, and instantly follow'd his divine Directions. After he had fasted three Days, by Way of Humiliation, for those Outrages he had committed against the Church of *Christ*, he was admitted a Member thereof by *Ananias*, one of the seventy Disciples, who baptized him, and laying his Hands on him, restor'd his Sight, and conferr'd on him the Gift of the Holy Ghost. As a Demonstration of the Sincerity of his Conversion, he preached that very JESUS whom he before had persecuted, and prov'd, to the Amazement of the *Jews* at *Damascus*, that *Christ* was the *Messiah*, the Son of GOD. He was more indefatigable than any of the Apostles, the Sphere of his Ministry being much more extensive : He travell'd as it were all over the *Roman Empire* ; from *Jerusalem* thro' *Arabia*, *Asia*, *Greece*, and so round about to *Illyricum*, *Rome*, and even to the utmost Bounds of the Western World, preaching

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ing the glad Tydings of the *Gospel* wherever he came with undaunted Courage and Resolution. Notwithstanding he was frequently scourged and imprison'd, and even brought to the Confines of Death both by Sea and Land, yet he persever'd for the Space of 35 Years together, in the good Fight of Faith till he had finish'd his Course. Being at *Rome*, and joyning with St. *Peter* in procuring the Fall of *Simon Magus*, he incurr'd the Displeasure of the Tyrant *Nero*, by whose Order he was beheaded, in the 68th Year of his Age. He left behind him 14 Epistles, which contributed very much towards confirming the Churches of *Christ* at first, and has been highly serviceable ever since to the Cause of Religion.

The CATECHISM.

Q. **W**HAT Account have we of the Nativity of St. *Paul*, otherwise called *Saul*?

A. *That he was born at Tarsus, the Metropolis of Cilicia; that he was a Jew by Extraction, and of the Tribe of Benjamin.*

Q. Had he a liberal Education?

A. *Yes; after he had laid the Foundation of human Learning in the Place of his Nativity, he was sent by his Parents to Jerusalem, in Order to pursue the Study of the Law at the Feet of Gamaliel, in which Science he became a great Proficient.*

Q. Did he follow any other Calling or Profession?

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A. *Yes; that of a Tent-maker.*

Q. *For what Reason?*

A. *Because 'twas customary amongst the Jews to instruct their Children in some mechanical Employment, not only to keep them from Idleness, but to secure a comfortable Subsistence in Case of future Misfortunes.*

Q. *Of what Sect was our Apostle before his Conversion?*

A. *A Pharisee, the strictest Sect amongst the Jews.*

Q. *Was he an inveterate Enemy of the Christians at that Time?*

A. *Yes; he persecuted them with the utmost Rigour at Jerusalem; and procured a Commission to imprison all such as he could find at Damascus.*

Q. *By what Means did St. Paul become a Convert to the Christian Faith?*

A. *By a Vision from Heaven.*

Q. *What Influence had that heavenly Vision upon him?*

A. *The Lustre of it struck him blind for three Days, and he and his Companions fell to the Ground with Terror and Amazement.*

Q. *What other Circumstance attended this extraordinary Vision?*

A. *He heard a Voice saying to him, Saul, Saul, why persecutest thou me?*

Q. *What Answer did he make thereto?*

A. *LORD, said he, who art thou?*

Q. *What Reply was made thereto?*

A. *I am JESUS whom thou persecutest.*

Q. *Did*

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Q. Did *St. Paul* resist this supernatural Evidence of our Saviour's Divinity?

A. No; *he became obedient to the heavenly Vision, and upon this Discovery of his Saviour, begg'd to know his Divine Will and Pleasure, and followed the Directions he received.*

Q. How did he behave himself before his Admission into the Christian Church?

A. *He fasted three Days together, by Way of Humiliation, for the Outrages he had committed against the Church of God.*

Q. Who admitted him afterwards?

A. *Ananias, a Devout Man, one of the 70 Disciples.*

Q. What Form or Ceremony was observed in *St. Paul's* Admission?

A. *Ananias first baptized him, and then laying his Hands upon him restor'd his Sight, and conferr'd on him the Gift of the Holy Ghost.*

Q. What Demonstration did he give of the Sincerity of his Conversion?

A. *He preached that very JESUS whom he had before persecuted; and prov'd, to the Amazement of the Jews at Damascus, that Christ was the Messiah, the Son of God.*

Q. What Account have we of the Travels of this Apostle?

A. *That he over-ran, as it were, the whole Roman Empire; passing from Jerusalem thro' Arabia, Asia, Greece, and so round about to Illyricum, Rome, and even to the ut-*

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most Bounds of the Western World; in all which Parts, he preached the Gospel of Christ with undaunted Courage and Resolution.

Q. Did he meet with no Obstruction in the Exercise of his Apostolical Office?

A. *Yes; he frequently suffered severe Scourgings and Imprisonments; was in frequent Perils both by Sea and Land; yet he despised them all for the Propagation of the Gospel.*

Q. How long did he continue in these Labours?

A. *Thirty-five Years.*

Q. Where, and by whose Direction did he suffer Martyrdom?

A. *At Rome, by the express Order of the Tyrant Nero.*

Q. For what Reason?

A. *Because he joyned with St. Peter in procuring the Fall of Simon Magus.*

Q. When, and in what Manner did he suffer Martyrdom?

A. *He was beheaded about the 9th Year of Nero's Reign, and in the 68th Year of his Age.*

Q. What Writings did he leave behind him?

A. *Fourteen Epistles, which contributed very much at first towards the Confirmation of the Christian Church, and has ever since been highly serviceable to the Cause of Religion.*

LESSON VII.

The Life of St. Andrew.

Saint *Andrew*, as before mentioned; was the Brother of *Peter*, and Son of *Jonah* a Fisherman. He was born at *Bethsaida* in *Galilee*, and followed the same Profession as his Father did before him. He was a Disciple of *St. John the Baptist*; by whose Means he became acquainted with our blessed Saviour. He and his Brother *Simon* being some Time afterwards Eye-Witnesses of the Miracle which *JESUS* wrought of a great Draught of Fishes, were sufficiently convinced of his Divinity, and from that Time became his constant and inseparable Disciples. After our *LORD*'s Ascension, *St. Andrew* travelled into *Scythia* and the Parts adjacent, as being thought the Province peculiarly allotted to him, and by his indefatigable Labours there, made many Profelites to the Christian Religion. Towards the latter End of his Life he remov'd to *Patra* in *Achaia*, where he confirmed the Truth of his Doctrine by suffering Martyrdom under *Ageas* the Proconsul of that Place, who commanded him to be first severely scourg'd, and then fasten'd to a Cross with Cords, and not Nails, in Order that his Death might be

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the more lingring and painful. When he was led to his Execution, he shewed a perfect Calm and Serenity of Mind ; and when he drew near to the Instrument of his Martyrdom, which was in the Form of an X, and from thence called St. *Andrew's* Cross, he saluted it with a formal Address, and embraced it with Joy and Triumph. He hung thereon for two Days successively, and exhorted the numerous Spectators that surrounded him all that Time, to Constancy and Perseverance in the Christian Faith. At last, when the Proconsul could by no Importunities be prevailed on to spare his Life, he pray'd to the LORD that he might depart in Peace, and seal the Truth of those Doctrines which he had preach'd, with his Blood ; and accordingly he gave up the Ghost. After he was taken down from the Cross, his Body was embalmed, and decently interred by *Maximilla*, a Lady of great Fortune and Distinction. Afterwards *Constantine* the Great remov'd the Corpse to a great Church at *Constantinople*, which he had erected there in Commemoration of the Apostles.

The CATECHISM.

Q. **O**F what Parentage and Country was St. *Andrew*?

A. *He was born at Bethsaida in Galilee, and was the Son of Jonah, and the Brother of Peter.*

O. What Profession did he follow ?

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A. *The mean and laborious Calling of a Fisherman.*

Q. By what Means did he become acquainted with our Saviour?

A. *By the Testimony of St. John the Baptist, whose Disciple he had been for some Time.*

Q. When was he called by Christ to be his Disciple?

A. *At that Time when he and his Brother were Eye-Witnesses of the Miracle of a great Draught of Fishes.*

Q. What Province was suppos'd to have been the Allotment of this Apostle?

A. *Scythia and the Parts adjacent; where, by his indefatigable Labours, he converted many to the Christian Faith.*

Q. Where did he reside towards the latter End of his Life?

A. *At Patræ in Achaia.*

Q. When, and after what Manner, did he suffer Martyrdom?

A. *At the Time when Ægeas was Proconsul of that Place; by whose Order he was first severely scourged, and then fasten'd to a Cross, not with Nails, but with Cords only, in Order to make his Death more lingering and painful.*

Q. In what Form was that Cross made?

A. *In the Form of an X, and from thence was called St. Andrew's Cross.*

Q. In what Manner did he behave himself at the Time of his Execution?

M 3

A. *With*

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A. With the utmost Courage and Resolution.

Q. How long did he continue thereon before he expired?

A. Two Days successively.

Q. How did he employ those painful Hours?

A. In exhorting his numerous Spectators to Constancy and Perseverance in the Christian Faith.

Q. What became of his Body after it was taken down from the Cross?

A. It was embalm'd, and decently interr'd by Maximilla, a Lady of great Fortune and Distinction; but was remov'd afterwards to Constantinople by Constantine the Great, who deposited it in a spacious Church which he had erected there in Commemoration of the Apostles.

LESSON VIII.

The Life of St. James the Great.

Saint James, who was surnam'd the Great, (either on Account of his Superiority of Age with Respect to the other St. James, or by Reason of some peculiar Acts of Indulgence shewn him by our blessed Saviour) was born, as some imagine, at Capernaum, and according to others, at Bethsaida in Galilee.

ilee. He was the Son of *Zebedee*, a Fisherman by Profession, of considerable Repute in those Parts, keeping several Servants under him for that particular Employment. He had the Honour to be related, though at some Distance, to our blessed Saviour, his Mother *Salome* being Cousin-German to the Virgin *Mary*. As he and his Brother *John* were fishing in the Sea of *Galilee*, *JESUS* accidentally pass'd along the Shoar, and seeing them intent on mending their Nets, commanded both of them to follow him, and become his Disciples. They instantly obey'd his Call, and left their aged Father behind them without the least Reluctance or Excuse. In Process of Time they became such warm and zealous Advocates of the Christian Cause, that they received from their LORD and Master the new Name of *Boanerges*, that is to say, the *Sons of Thunder*. However, at the same Time he rebuked them on Account of the inordinate Heat of their Dispositions, as being repugnant to the mild and gentle Nature of the Gospel Dispensation. He likewise took an Opportunity at another Time of checking their Ambition, when he found they had urged their Mother *Salome* to petition for their Promotion to the highest Posts of Honour in his Service. *St. James*, after our Saviour's Ascension, preached the Gospel in *Judea*, and the Parts adjacent, that seeming to be his peculiar Province by Allotment.

At

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At the latter End of his Life he exercised his Apostolical Function at *Jerusalem* ; but *Herod*, Son of *Aristobulus*, and Grandson of *Herod the Great*, on his first Accession to the Government of that City, being willing to gratify the Populace, who detested *St. James*, and the Religion he publickly professed, caused him to be apprehended, and upon the false Accusation of one Evidence only, order'd him to be thrown into Prison, and be beheaded ; by which Means he became the first Apostle who dy'd a Martyr for bearing Testimony to the Truth. Having shewn an unshaken Constancy and Resolution at his Trial, the Witness, by whose Means he was convicted, conscious of the Prisoner's Innocence, and his own Perfidiousness, fell prostrate at his Feet, and with Tears in his Eyes petitioned for Forgiveness. The holy Man, though startled a little at his unexpected Sorrow and Contrition, raised him up, and with a tender Embrace, said, *Peace be unto thee* ; whereupon the Penitent, transported with Joy, boldly professed himself a *Christian* before the whole Court. Sentence of Death was immediately pass'd upon him for making that open Declaration, and both of them were accordingly beheaded at the same Time.

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The CATECHISM.

Q. OF what Parentage and Country was St. James the Great ?

A. *He was born, as some imagine, at Capernaum, or, according to others, at Bethsaida in Galilee, and was the Son of Zebedee, a Fisherman of some Credit and Repute.*

Q. Was he any ways related to our blessed Saviour ?

A. *Yes ; his Mother Salome was Cousin German to the Virgin Mary.*

Q. When did St. James and his Brother John become our Saviour's Disciples ?

A. *At the Time when JESUS saw them mending their Nets in the Sea of Galilee.*

Q. What Name or Title did JESUS give them, after their Admission to the Apostolical Office ?

A. *That of Boanerges, or Sons of Thunder.*

Q. What did our Saviour seem to allude to by that Denomination ?

A. *Their extraordinary Warmth and Zeal in the Delivery of their Doctrines.*

Q. Was that Heat of their Disposition approv'd of, and commended by him ?

A. *No ; on the contrary, he rebuked them for it, as being repugnant to the mild and gentle Nature of the Gospel Dispensation.*

Q. Did they meet with his Reproof for any other Act of Indiscretion ?

A. *Yes ; for their being over-sollicitous of Preferment in his Service.*

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Q. Where did St. *James* preach after our Saviour's Ascension?

A. *In Judea, and the Parts adjacent.*

Q. Where did he exercise his Apostolical Function towards the latter End of his Life?

A. *At Jerusalem.*

Q. What Treatment did he meet with there?

A. *He was, on the Accusation of one false Witness only, caused to be apprehended by Herod, then Governour of that City, and was afterwards, by his express Order, imprison'd and beheaded.*

Q. How did he behave himself at the Time of his Trial?

A. *With unshaken Constancy and Resolution.*

Q. What was the Consequence thereof?

A. *His Accuser, conscious of his own Guilt, and the Apostle's Innocence, begged for Forgiveness.*

Q. Did St. *James* forgive him at his first Request?

A. *Yes; and embracing him, said, Peace be unto thee.*

Q. What supernatural Influence had that condescending Goodness over him?

A. *He became an immediate Convert, and publicly professing himself a Christian, was beheaded with him.*



LESSON IX.

The Life of St. Philip.

SAINT *Philip* was born at *Bethsaida* in *Galilee*, a Town situate near the Sea of *Tiberias*. Who his Parents were, or what Employment he principally pursu'd, can't justly be determin'd, since the Gospel is silent in both these Particulars; 'tis generally conjectured, however, that he was a Fisherman by Profession, as most of the Inhabitants of that Place were. He had the peculiar Privilege of being first called by our Saviour to the Office or Dignity of the Apostolate; with which Command he readily complied, notwithstanding he had seen no Miracle to convince him that *JESUS* was the expected *Messiah*. What Part of the World fell by Allotment to the Care and Government of this Apostle, we have no very certain or authentic Account; but 'tis a very probable Conjecture, that *Upper Asia* was his peculiar Province. There, as we are inform'd, he was indefatigable in the Propagation of the Gospel; and by the Power of his Preaching, and the Miracles he wrought, prevailed on a great Number of the Inhabitants to become Converts to the Christian Faith. Towards the latter End of his Life, he remov'd from thence

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thence to *Hierapolis*, a rich and populous City of *Phrygia* ; where the Natives were so stupid, and sunk so far into Idolatry, as to pay divine Adoration to a Serpent or Dragon of a prodigious Bigness : St. *Philip*, however, by his ardent Prayers to Heaven on that Occasion, either accomplishing the total Destruction of that famous Idol, or at least procuring its absolute Disappearance, convinced great Numbers of the Sin and Folly of their blind and superstitious Worship, and prevailed on them, by his pious Discourses, to embrace his Doctrines. The Magistrates of *Hierapolis* were incens'd to the last Degree at the Success Christianity met with amongst the People ; and in Order to put a Stop to the Progress of it, determin'd to put *Philip* to death. As a preliminary Punishment, they caused him to be severely scourged ; and to compleat their Resentment, either crucify'd him immediately afterwards ; or, as some Historians assert, hung him up by the Neck against a Pillar. He left no Writings in Reality behind him ; for the Gospel which the *Gnostics* ascrib'd to him, was a spurious Piece of their own forging, in Order to give a Sanction to their vile Principles, and more abominable Practices.

The CATECHISM.

Q. **O**F what Parentage and Country was St. *Philip* ?

A. He

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A. *He was born at Bethsaida in Galilee; but who his Parents were, or what Profession he followed, is not easily to be determin'd; since the Gospel is silent in both Respects.*

Q. *What peculiar Privilege had he above the rest of the Apostles?*

A. *To be the first called by our Saviour to the Honour and Dignity of the Apostleship.*

Q. *Did St. Philip readily accept of our LORD's Invitation?*

A. *Yes; notwithstanding he had seen no Miracle to convince him that JESUS was the Messias.*

Q. *What Part of the World fell by Allotment to the Share of this Apostle?*

A. *The upper Asia, where he was indefatigable in the Propagation of the Gospel; and by the Prevalence of his Preaching, and his Miracles he converted great Numbers to the Christian Faith.*

Q. *To what Place did he remove towards the latter End of his Life?*

A. *To Hierapolis in Phrygia.*

Q. *How did he employ his Time there?*

A. *In making Proselytes of the Inhabitants who were shamefully addicted to Idolatry.*

Q. *Did he work any Miracle as a Motive to their Conviction?*

A. *Yes; by his ardent Prayers to Heaven, he either procur'd the Destruction of their favourite Idol, or its total Disappearance.*

Q. *What was that Idol?*

N

A. A

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A. *A Serpent, or Dragon, of a prodigious Bigness.*

Q. *What was the Result of his destroying that monstrous Idol?*

A. *The Conversion of great Numbers to the Christian Faith, and the hastening on of his own Ruin and Destruction.*

Q. *How so?*

A. *The Magistrates of Hierapolis, incens'd to see Christianity flourish thro' his Means, order'd him to be severely scourged, and then led to Execution.*

Q. *In what Manner did he suffer Martyrdom?*

A. *Some imagine he was crucified; and others, that he was hung up by the Neck against a Pillar.*

Q. *Did he leave any Writings behind him?*

A. *None at all; for the Gospel which the Gnosticks ascribed to him, was a spurious Piece of their own forging.*

Q. *With what View did they endeavour to impose that Piece on the World under the Sanction of St. Philip?*

A. *To countenance their own vile Principles, and more abominable Practices.*

LESSON X.

The Life of St. Bartholomew.

Saint Bartholomew, otherwise called Nathaniel, was born at Cana in Galilee.

Some conjecture that he was the Son of *Tolmai*, and a Fisherman by Profession; others, however, differ from that Opinion, and assert, that he was a learned Doctor of the *Mosaic Law*. Whoever his Parents were, whatever the Place of his Nativity or Employment might possibly be, he was universally allowed to be a Person of a very fair and unspotted Character. Our Saviour himself honoured him at first Sight with the Appellation of an *Israelite indeed, in whom there was no Guile*. The Province which fell to this Apostle by Allotment, was that Part of *India* which lies the nearest to *Asia*. He travell'd thither accordingly, and met with great Success in his Apostolical Office. After he had settled Affairs there to his Satisfaction, he returned to the northern and western Parts of *Asia*, and resided for some Time at *Hierapolis*, where he was indefatigable in teaching and confirming the Inhabitants in the Doctrines of the Gospel. From thence he travelled into *Lycaonia*, where he employed his Time, as he had done before, in making Profelites to the Christian Faith. Towards the latter End of his Life he removed to *Albanople*, a City in *Armenia the Great*, where he preached with great Success. The Governor of the Place being highly incens'd to find that *St. Bartholomew* publicly endeavour'd to reclaim the Inhabitants from the Adoration of their Idols, and subvert their established Religion, determin'd to put him to Death.

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Death. His Skin, as a preliminary Punishment was flay'd off from his Flesh, and after that, as some Historians assure us, he was crucify'd with his Head downwards. He bore the cruel Treatment of his Enemies with uncommon Patience and unshaken Resolution. To the last Moment of his Life, he persisted in comforting and confirming his Christian Converts in the Faith they had embraced. His Body was removed after his Crucifixion to several Places, till at last it was decently interr'd at *Rome*. He left no Writings in Reality behind him; for tho' a Gospel was ascrib'd to him by some *Heretics*, in Order to countenance their erroneous Tenets, yet Pope *Gelasius* absolutely rejected it as a romantic and spurious Performance.

The CATECHISM.

Q. Where was *St. Bartholomew*, otherwise called *Nathaniel*, supposed to be born?

A. *At Cana in Galilee.*

Q. Who were his Parents, and what was his Profession?

A. *We have no certain Account of either; some, however, have conjectur'd, that he was the Son of Tolmai, and that he follow'd the Calling of a Fisherman; tho' others assert, that he was a learned Doctor of the Mosaic Law.*

Q. What

Q. What general Character did he bear amongst those who knew him?

A. *That of an inoffensive and upright Man.*

Q. What did our Saviour in particular say of him?

A. *That he was an Israelite indeed, in whom there was no Guile.*

Q. What Part of the World was allotted to this Apostle in particular, for the Exercise of his Apostolical Office?

A. *That Part of India which lies nearest to Asia, where he met with great Success in the Promulgation of the Gospel.*

Q. Where did he remove from thence?

A. *To the northern and western Parts of Asia.*

Q. How did he spend his Time there?

A. *Principally in instructing the Inhabitants of Hierapolis in the Christian Faith.*

Q. Whither did he travel afterwards?

A. *Into Lycaonia, where he exerted himself in the like Manner as at other Places, and with the like Success.*

Q. Where did he reside towards the latter End of his Life?

A. *At Albanople, a City in Armenia the Great.*

Q. What Success did he meet with there?

A. *He made many Converts to the Christian Faith.*

Q. How did the Governour of the City demean himself towards him?

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A. *Incens'd at the Progress which Christianity made amongst the People, he determin'd to put him to Death.*

Q. In what Manner did he suffer Martyrdom?

A. *He was flay'd alive, and then crucify'd with his Head downwards.*

Q. How did he behave himself at the Time of his Execution?

A. *With undaunted Courage and Resolution, comforting and confirming his Christian Converts in the Faith they had embrac'd to the last Moment of his Life.*

Q. What became of his Body after his Crucifixion?

A. *It was convey'd from Place to Place, till at last it was decently interr'd at Rome.*

Q. What Writings did he leave behind him?

A. *None at all; for though a Gospel was ascrib'd to him by some Hereticks, in order to countenance their erroneous Tenets, yet Pope Gelasius absolutely rejected it as a romantic and spurious Performance.*



LESSON XI.

The Life of St. Thomas.

Saint Thomas, call'd likewise *Didymus*, the Signification of which Names is a Twin, was a Jew, and probably a Galilean by Birth, and a Fisherman by Profession; tho' the

the Gospel takes no particular Notice of either. Notwithstanding his being honour'd with the Dignity or Office of the Apostleship, and his inviolable Fidelity and Adherence to our blessed Saviour in his Life-Time; an evident Testimony whereof he gave in his Readiness to accompany him into *Judea*, to raise *Lazarus* from the Dead, when all the other Apostles dissuaded him from that Journey, for Fear of being ston'd; yet, after his Death, no Testimony of his Resurrection would satisfy him but ocular and manual Demonstration. When the rest of the Apostles assur'd him that they had actually seen him alive again, he could not be prevailed on to give Credit to their Assertion, but declar'd, That unless he should see in his Hands the Print of the Nails, and thrust his Hand into his Side, he would not believe. Our blessed LORD, in Order to convince him of his Infidelity, took Compassion on his Weakness, and appear'd to his Disciples again when *St. Thomas* was with them, and gave him the Demonstration he required. The Apostle, convinc'd of his Error, immediately acknowledg'd his Omnipotence. Whereupon our Saviour told him, He did well to believe upon such an incontestable Proof; but that it was a more laudable Act of Faith to acquiesce in a rational Evidence, such as might satisfy a wise and sober Man, without the additional Testimony of his own Senses. The Province which fell to his Share for the Exercise of his

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his Apostolical Function, was *Parthia*: There he preach'd the Glad Tidings of the Gospel to the *Medes, Persians, Carmanians, Hyrcani, and Bactrians*. Some of the Antient Writers assure us, that he met with the very *Magi* who brought their Oblations to our Saviour at the Time of his Nativity, and that they were very serviceable to him in the Propagation of the Gospel. Some Time afterwards, he travell'd thro' the *Asian Æthiopia*, and at last settled amongst the *Indians*, great Numbers of whom, by the Power of his Preaching, became Profelites to the Christian Faith. Amongst the Rest, he had the Honour to convert the Prince of the Countrey. Whereupon the *Brackmans*, conscious that the Progress which Christianity made thro' his Means, would prove prejudicial if not destructive to their Trade, determin'd, the first Opportunity that offer'd, to take away his Life. Accordingly, as our Apostle some few Days afterwards retir'd without the City of *Malopur*, in Order to spend some Time in his private Devotions, they fell upon him with a Body of armed Men; who first loaded him with a Shower of Darts and Stones, and at last one of the Gang, in Order to give a finishing Stroke to their Villany, run him thro' the Body with a Lance. His Corpse thus mangled and abus'd was interr'd by his Disciples in a Church which he had then lately erected in the before-mention'd City, which afterwards became a very Magnificent Structure.

The

The CATECHISM.

Q. OF what Parentage, Country, and Profession was St. Thomas, otherwise call'd Didymus?

A. As to his Parents, there is no Account of them in the Gospel; but 'tis certain he was a Jew, and in all Probability, a Galilean by Birth, and a Fisherman by Profession.

Q. What is the original Sense and Signification of those Terms?

A. A Twin.

Q. What Proof did he give of his steady Adherence to our Saviour, after he was call'd to be an Apostle?

A. When the rest of the Apostles dissuaded our Saviour to decline his Resolution of returning to Judea, in Order to raise Lazarus from the Dead, lest the Jews should stone him; St. Thomas, on the contrary, not only approv'd of Christ's Intention, but propos'd to accompany him, and die with him.

Q. What Testimony did he require of our Saviour's Resurrection?

A. Both ocular and manual Demonstration; declaring, that unless he should see in his Hands the Print of the Nails, and thrust his Hand into his Side, he would not believe.

Q. Did our Saviour satisfy his Scruples in this Particular?

A. Yes; he appear'd to his Disciples again, when St. Thomas was with them, and gave him the Demonstration he requir'd.

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Q. Did this Apostle persist in his Infidelity after this surprising Condescension of our LORD?

A. No; he was immediately convinc'd of his Error, and acknowledg'd his Omnipotence.

Q. What Answer did our Saviour make him upon that Profession of his Faith?

A. That he did well to believe on the Demonstration he had given him; but that it was a more laudable Act of Faith to acquiesce in a rational Evidence, of the Doctrines and Transactions of the Gospel, without the additional Testimony of his own Senses.

Q. What Part of the World was allotted him for the Exercise of his Apostolical Office?

A. Parthia; where he publish'd the Glad Tidings of the Gospel to the Medes, Persians, Carmanians, Hyrcani, and the Bactrians.

Q. Who were peculiarly serviceable to him in the Exercise of his Function?

A. The Magi, who brought their Oblations to our Saviour at the Time of his Nativity.

Q. Where did he remove from thence?

A. Into Asian Æthiopia.

Q. Where did he settle towards the latter End of his Life?

A. In India; where great Numbers of the Natives, and particularly the Prince of the Country, became Proselytes to the Christian Faith.

Q. Who

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Q. Who were principally concern'd in the Martyrdom of this Apostle ?

A. *The Brachmans, or Indian Priests.*

Q. For what Reason ?

A. *Because they found, that the Progress which Christianity made amongst the People, thro' his Means, prov'd very detrimental to their Trade.*

Q. When and how did they perpetrate their villainous Design ?

A. *As he withdrew out of the City of Malopur to spend some short Time in his private Devotions, they first loaded him with a Shower of Darts and Stones, and then one of the barbarous Gang run him thro' the Body with a Lance.*

Q. What became of his Body after his Martyrdom ?

A. *It was interr'd by his Disciples in a Church at Malopur, which he had but then lately erected, and which in Process of Time became a very magnificent Structure.*



LESSON XII.

The Life of St. James the Less.

Saint James the Less, otherwise call'd St. James the Just, on Account of his unaffected Piety, and Sanctity of Manners, is stiled in sacred History the Brother of our
LORD

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LORD JESUS *Christ*, tho' he was only the Son of *Joseph* by his first Wife *Escha*. As to the Place of his Nativity, or his particular Profession, there is no mention made of either in the Holy Scriptures. The Title or Name of *James* the *Less* was given him, either on Account of his low Stature, to distinguish him from the other St. *James*, who was a taller and more bulky Man; or else on Account of his being the younger Brother. Our Apostle having solemnly sworn, that from the Time he had drank of the Cup at the Institution of the Sacrament he would eat Bread no more till he saw the LORD risen from the Dead; our blessed LORD appear'd to him in particular, after his Resurrection, and said to him, Bring hither Bread and a Table: and he took the Bread and blessed and brake it and gave it to our Apostle, saying, Eat thy Bread, my Brother, for the Son of Man is risen from among them that sleep. Soon after which he was chosen Bishop of *Jerusalem*, by the unanimous Consent of all the Apostles, as a Testimony of their peculiar Veneration for him; he being so near a Relation of our Saviour. He was of a very meek and lowly Disposition: Notwithstanding the Dignity of his Station and his Consanguinity to our blessed LORD, he only stiled himself in the Inscription to his Epistle the Servant of the LORD JESUS. He was so temperate that he grew pale with fasting; he abstain'd not only from all Manner of Flesh-Meats, Wine,

Wine, and all strong Liquors, but deny'd himself the innocent Refreshment of the Bath. Prayer was his principal Employment and Delight, and by the prevailing Power of it, he obtain'd a refreshing Shower of Rain in a general Drought. The more circumspect and indefatigable he was in the Administration of his Apostolical Function, and the more Success he met with in the Propagation of the Gospel, the more inveterate were his Enemies against him, and the more resolute to destroy him. A Council was accordingly call'd by *Ananus* the Younger, then High Priest, who was of the cruel Sect of the *Saducees*, before whom our Apostle, amongst others, was charg'd with being a Blasphemer and a Transgressor of the Law. However, the *Scribes* and *Pharisees*, who were perfect Masters of the Art of Dissimulation, not thinking it adviseable at that Time to proceed with open Violence against him, for Fear of the People, amongst whom there were many Converts, endeavour'd by dissembling Speeches, and Acts of Courtesy and Complaisance, to engage him to draw off the People from the false Notions they had receiv'd concerning *JESUS*, whom they look'd upon as the *Messiah*; and, in Order that he might be the better seen and heard, they prevail'd on him to go with them to the Top of the Temple, imagining that he would there make a publick Recantation of the Doctrines he had advanc'd. He went with them accord-

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ingly, and there standing upon the Pinnacle, in the full View of a vast Concourse of People, he was addrest by his Parasites in the following soft and soothing Terms. *Tell us, O just Man, what we are to believe concerning JESUS who was crucify'd.* He answer'd with a loud Voice, *Why do ye enquire of JESUS the Son of Man? He sits in Heaven on the Right Hand of the Majesty on High, and will come again in the Clouds of Heaven.* Whereupon the People glorify'd the blessed JESUS, and proclaim'd *Hosanna* to the Son of *David*. The *Scribes* and *Pharisees*, enrag'd at their Disappointment, threw him headlong from the Top of the Temple to the Bottom. Notwithstanding his Fall, he was not absolutely kill'd, but recover'd Strength so far, as to get upon his Knees, and pray for his malicious Enemies. Whilst he was thus at his Devotions, they loaded him with a Shower of Stones, till one of them with a Fuller's Club, beat out his Brains. At the Time of his Death he was about 96 Years of Age. As to his Writings, there is but one *Epistle* of his remaining, which is inscrib'd to the *Jewish* Converts who were dispers'd and scatter'd abroad: There is a *Gospel*, indeed, that is ascrib'd to him, but 'tis rejected by the Learned as spurious and apocryphal.

The CATECHISM.

Q. **W**Hat Account have we in Scripture of *St. James the Less*?

A. *There*

A. *There is no mention made therein, either of the Place of his Nativity, or his particular Profession; he is styled, however, the Brother of our LORD JESUS CHRIST, notwithstanding he was only the Son of Joseph by his first Wife Escha.*

Q. *Why was he call'd St. James the Less?*

A. *Either on Account of his low Stature, to distinguish him from the other St. James, who was a taller, and more bulky Man; or else, on Account of his being the younger Brother.*

Q. *By what other Name or Title is he known and distinguish'd?*

A. *By that of St. James the Just.*

Q. *By what Means did he procure that honourable Distinction?*

A. *By his unaffected Piety, and Sanctity of Manners.*

Q. *What Mark or Testimony of his Love and Affection did our Saviour shew him after his Resurrection?*

A. *He appear'd to him in particular, and order'd some Bread and a Table to be set before him; which being accordingly done, he took the Bread, blessed it, and brake it, and gave it to our Apostle, saying, Eat thy Bread, my Brother, for the Son of Man is risen from among them that sleep.*

Q. *What induc'd our blessed LORD to shew him this particular Act of Indulgence?*

A. *The solemn Oath that he had taken, that from the Time he had drank of the Cup*

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at the Institution of the Sacrament, he would eat Bread no more till he saw the LORD risen from the Dead.

Q. What particular Favour was conferr'd on St. James by the Apostles after our Saviour's Ascension?

A. They unanimously chose him Bishop of Jerusalem.

Q. How did he behave, himself in that high Station?

A. With the utmost Meekness, Humility, and Condescension; styling himself the Servant of the LORD JESUS.

Q. What Manner of Life did he lead?

A. He was so temperate, that he grew pale with Fasting: He not only abstain'd from all Manner of Flesh-Meats, Wine, and all other strong Liquors, but deny'd himself the innocent Refreshment of the Bath.

Q. What was his principal Practice and Delight?

A. The Duty of Prayer; in which he was so fervent, that he obtain'd Rain from Heaven in a general Drought.

Q. What Measures did his Enemies take to accomplish his Ruin?

A. Ananus the younger, then High Priest, immediately summon'd a Council for that Purpose; before whom our Apostle was accus'd of blaspheming God, and transgressing the Law.

Q. How did the Scribes and Pharisees endeavour to ensnare him?

A. By

A. *By Acts of Dissimulation and pretended Friendship, in Hopes to induce him publickly to renounce his Religion.*

Q. Did he answer their Expectations?

A. *No; he went with them to the Top of the Temple, and standing on the Pinnacle thereof, proclaim'd the Resurrection of the LORD JESUS, and his second Coming.*

Q. What was the Consequence of that Declaration?

A. *The People glorify'd the blessed JESUS, and proclaim'd Hosanna to the Son of David.*

Q. How did our Apostle's Enemies shew their Resentment on that Occasion?

A. *They threw him headlong from the Pinnacle to the Ground.*

Q. Was he kill'd by that Fall?

A. *No; he recover'd Strength so far, as to get on his Knees, and pray for his malicious Persecutors.*

Q. Had his Prayers no Influence over them?

A. *No; they loaded him with a Shower of Stones, whilst in that Act of Devotion; and at last, one of them, with a Fuller's Club, beat out his Brains.*

Q. How old was he at that Time?

A. *About 96.*

Q. What Writings did he leave behind him?

A. *Only one Epistle that is genuine; the Gospel ascrib'd to him being look'd upon as spurious and apocryphal.*



LESSON XIII.

The Life of St. Jude.

Saint *Jude*, otherwise call'd *Thaddeus*, and *Lebbeus*, was the Brother of St. *James*, and Brother also, as he styles himself, of *Jesus Christ*, tho' he was only the Son of *Joseph* by his former Wife *Escha*. Scripture is silent with Respect both to his Profession, and the particular Time when our Saviour honour'd him with the Dignity and Office of an Apostle: However, from the Time of such Call, whenever it was, he prov'd a most zealous Advocate for the Christian Faith. The Province allotted him for the Exercise of his Ministerial Charge, was *Judea* and the Parts adjacent, where he preach'd the Gospel with great Success. From thence he travell'd thro' *Samaria* to *Idumea*; as also to the Cities of *Arabia*, and the adjacent Countries; and proceeded even to *Syria* and *Mesopotamia*. Towards the latter End of his Life he travelled into *Persia*, where his Labours in the Ministry were crown'd with great Success: But being too free and open in inveighing against the superstitious Rites and Ceremonies of the *Magi*, he was, by their Suggestion and Contrivance, put to some cruel and inhuman Death, tho' the Manner of it is uncertain. As to his Writings, he left only one Epistle

Epistle behind him, inscrib'd to all Christians in general ; but 'tis imagin'd that he intended it more particularly for the Service of such *Jews* as were Converts in their several Dispersions. It was at first suspected to be spurious, but afterwards, on more mature Deliberation, was receiv'd as Part of the sacred Canon. The main Scope and Design of it is, to exhort them to adhere with Constancy and Resolution to the Faith once deliver'd to the Saints, and zealously to oppose the *Gnostics*, and other false Teachers, who us'd their utmost Endeavours to corrupt it.

The CATECHISM.

Q. **O**F what Country and Kindred was *St. Jude*.

A. *The Brother of St. James, and Brother, as he stiles himself, of Jesus Christ, tho' the Son only of Joseph by a former Wife.*

Q. By what other Names or Titles was he known and distinguish'd ?

A. *By those of Thaddeus, and Lebbeus.*

Q. What is the Import or Signification of those Titles ?

A. *The latter denotes Prudence and Understanding ; and the former, a Person zealous in praising God.*

Q. What was his Profession, and when was he call'd to the Apostolical Office ?

A. *It is uncertain ; Scripture being silent in both those Particulars.*

Q. What

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Q. What Province was allotted him for the Propagation of the Gospel?

A. *Judea, and the Parts adjacent; where he made a great Number of Converts to the Christian Faith.*

Q. Where did he remove from thence?

A. *He travell'd thro' Samaria to Idumea; from thence to the Cities of Arabia, and the adjacent Countries; and proceeded as far as Syria and Mesopotamia.*

Q. Where did he reside towards the latter End of his Life?

A. *Amongst the Persians, and preach'd the Gospel for some Time with great Success; but being too open and free in his Invectives against the Rites and Ceremonies of the Magi, he was, by their Means, put to some inhuman Death; but the Manner of it is uncertain.*

Q. What Writings did he leave behind him?

A. *One Epistle only, inscrib'd to all Christians in general, which tho' at first suspected, was afterwards received as Part of the Sacred Canon.*

Q. What is the principal Scope and Design of it?

A. *To exhort the converted Jews in particular, wherever scatter'd and dispers'd, to adhere with Constancy and Resolution to the Faith once deliver'd to the Saints, and zealously to oppose the Gnostics, and other false Teachers, who us'd their utmost Endeavours to corrupt it.*

LESSON XIV.

The Life of St. Simon.

Saint *Simon* was firnam'd the *Canaanite*, or *Zelotes*, both which Terms signify Zealous, on Account of the Warmth of his Disposition, and his unfeigned Zeal after his Conversion for the Christian Faith. As to his Country or Kindred, some imagine, that he was the Son of *Joseph* by his first Wife *Escha*, and that he was born in *Cana of Galilee*; but there is no substantial Authority for the Justification of those Conjectures. After our Lord's Passion, *St. Simon* continu'd to join in Worship and Communion with the other Apostles and Disciples of *Christ* at *Jerusalem*; where he resid'd till after the Feast of *Pentecost*, when they were all plentifully furnish'd with the Gifts of the Holy Ghost, in Order to qualify them for the due Administration of their Apostolical Office in distant Countries. From thence 'tis thought he went into *Egypt*, *Cyrene*, and *Africa*, where he preach'd the Gospel with great Success: Some Time afterwards, he travell'd into *Lybia* and *Mauritania*. Towards the latter End of his Life, he pass'd, according to some Historians, into *Britain*, where, after he had made a great Number of Profelites to the Christian Faith, and gone thro' a long Series of Trials and Afflictions, he was crucify'd and bury'd there by the Infidels.

The CATECHISM.

Q. *Why was St. Simon call'd the Canaanite, or Zelotes?*

A. On Account of the Warmth of his Temper, and his ardent Zeal, after his Conversion, for the Christian Faith; both those Terms bearing that Sense and Signification.

Q. *What Account have we of his Country and Kindred?*

A. Some imagine, that he was the Son of Joseph by his first Wife Elcha, and that he was born in Cana of Galilee; but there is no substantial Authority for those Conjectures.

Q. *Where did he reside after our LORD'S Passion?*

A. At Jerusalem, where he continu'd to join in Worship and Communion with the other Apostles and Disciples of our blessed Saviour.

Q. *How long did he thus live in Communion with them?*

A. Till after the Feast of Pentecost, when they were all plentifully furnish'd with the Gifts of the Holy Ghost.

Q. *What Account have we of the Travels of this Apostle?*

A. He went first into Egypt, Cyrene, and Africa; and afterwards into Lybia, and Mauritania; in all which Places he met with great Success in his Apostolical Function.

Q. *Where did he reside towards the latter End of his Life?*

A. *In Britain.*

Q. *How was he receiv'd there*

A. *Tho' he made many Converts amongst the Inhabitants ; yet he went thro' a long Series of Trials and Afflictions for the Cause of Christs, and was at last crucify'd and bury'd there by the Infidels.*



LESSON XV.

The Life of St. Matthias.

AS to the Parentage or Place of this Apostle's Nativity, we have no Account either in the Sacred Scriptures, or in any other Writings whatsoever. He was chosen, however, into the Apostolical Office after our LORD's Ascension, by *Lot*, in the Room of *Judas Iscariot* who betray'd his Master. *St. Matthias* was doubtless duely qualify'd for the Dignity conferr'd on him, since he had been a constant Attendant on our Saviour all the Time of his Ministry till his Crucifixion, of which, and of some of the most material Transactions of his Life, he had been an Eye-Witness. He continu'd at *Jerusalem* till the Descent of the Holy Ghost upon the Apostles, and after that preach'd the Gospel of *Christ* in *Judea* with great Success. Towards the latter End of his Life he travell'd to *Cappadocia*, and fix'd his Place of Residence

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dence near the Irruption of the River *Apfarus* and the Haven *Hyffus*. He was there treated with the utmost Rudeness and Inhumanity by the savage Natives: and after having been indefatigable in the Propagation of the Gospel in those Parts, and run thro' many Difficulties and Dangers in making Profelites to the Christian Faith, he died a Martyr; but the Manner of his Death is very uncertain. Some are of Opinion, that he was taken into Custody by the *Jews*, and by them first stoned, and then beheaded: Others again, imagine, that as *Judas* hung upon a Tree, so his Successor suffer'd upon a Cross. There are no Writings of this Apostle extant; for tho' there was a Gospel publish'd under his Name; yet 'tis rejected by the Learned as spurious and apocryphal.

The CATECHISM.

Q. *What Account have we of the Nativity and Kindred of St. Matthias?*

A. *None at all.*

Q. *By what Means did he attain to the Dignity of the Apostolical Office?*

A. *The Apostles chose him by Lot, in the Room of Judas Iscariot.*

Q. *Was he duely qualify'd for that important Post?*

A. *Yes doubtless; for he had been a constant Attendant on our Saviour till his Crucifixion, of which, and of the most material Transactions of his Life, he had been an Eye-Witness.*

Q. *What*

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Q. What Account is given of him after our LORD'S Passion?

A. *He continu'd at Jerusalem till the Descent of the Holy Ghost upon the Apostles.*

Q. Where did he remove from thence?

A. *Into Judea; where he preached the Gospel of Christ with great Success.*

Q. Where did he reside towards the latter End of his Life?

A. *In Cappadocia.*

Q. What Reception did he meet with there?

A. *He was treated with the utmost Rudeness and Inhumanity by the barbarous Natives; and after a long Series of Persecutions, died a Martyr to the Cause of Christ.*

Q. In what Manner did he suffer Martyrdom?

A. *The Manner of his Death is very uncertain: Some imagine he was first stoned, and then beheaded by the Jews: Others, that he suffer'd on a Cross.*

Q. What Writings did he leave behind him?

A. *None at all; for tho' there was a Gospel ascrib'd to him, yet the Learned have rejected it as spurious and apocryphal.*



LESSON XVI.

Of the Destruction of Jerusalem.

NOT only the City of *Jerusalem*, but the Republick of the *Jews* subsisted for some Time after the Promulgation of the Gospel, till the New Church of the *Gentiles* was established ; since that of the *Israelites* of Old was to be the Basis or Foundation, and perhaps the Model of it. At length the Time was fully come, when, according to the Prophecy of *Christ* himself, *Jerusalem* was to be destroy'd. The *Jews* took up Arms against the *Romans*, and a bloody War ensued thereupon. *Jerusalem* was besieged, and the Famine was so sore in the City, that there were some unnatural Mothers who eat the very Flesh of their own Children. In that great Siege eleven hundred thousand Lives were utterly destroy'd. The City was taken and demolish'd by *Titus*, Son of the Emperor *Vespasian*, who burnt the *Temple*. Thus God punish'd that unfortunate City, where not only the Blood of so many Prophets had been spilt, but above all, the precious Blood of the LORD JESUS, its King and Saviour. The *Jews*, who obstinately refused to acknowledge him for their Deliverer, became Vassals

sals to the *Romans*, were driven out of their native Country, and reduced to that deplorable State and Condition in which they have continued for above sixteen hundred Years successively. The Ceremonies of the Old Law were all at that Time absolutely abolished; tho' till then, it was lawful even for all true Believers to practise and observe them.

The CATECHISM.

Q. **W**HY did the City of *Jerusalem* subsist for some Time after the Promulgation of the Gospel?

A. *That the Church of the Gentiles might be built on the Basis or Foundation, and perhaps after the Model of that of the Jews.*

Q. By whom was *Jerusalem* destroy'd?

A. *By Titus, Son of the Emperor Vespasian.*

Q. How many Persons lost their Lives in the Siege thereof?

A. *Eleven hundred thousand.*

Q. Was there a fore Famine in the City?

A. *Yes; and it rag'd to that Degree, that some inhuman Women satiated their Hunger with the Flesh of their own Children.*

Q. Why was that City dealt with after such a severe Manner?

A. *Because not only the Blood of the Prophets was spilt there, but the more precious Blood of the LORD JESUS Christ.*

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Q. What became of the *Jerus*?

A. *Some were Vassals to the Romans, and the Rest were scatter'd and dispersed all over the habitable Earth.*

Q. How have they subsisted ever since?

A. *After the same disconsolate and deplorable Manner.*

Q. How long have they been thus reduced?

A. *For more than sixteen hundred Years together.*

F I N I S.



Thomas Sugden

The Rev. Daniel Bellamy
died Feb. 15. 1788.